Two Letters OF ADVICE,

I. For the Susception of HOLY ORDERS.

II. For STUDIES THEOLOGICAL, especially such as are *Rational.*

To the end of the former, is inserted, a *Catalogue* of the *Christian Writers* and *Genuine Works* that are extant of the *First Three Centuries.*

The *Third Edition Corrected* and *Improved.* Together with the *Appendix* to the *Second Letter*, Concerning *Sanchoniathon*'s *Phœnician History.*

Henry Dodwell, M. A. and sometime Fellow of *Trinity College* near *Dublin* in *Ireland.*

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ἀκτίνων αὐτῶν καθαρωτέραν τὴν ἹΕΡΕΙ᾽ ἢ ψυχὴν εἶναι δεῖ ἵνα μή ποτε ἔρημον αὐτὸν καταλιμπάνῃ τὸ πνεῦμα τὸ ἅγιον. S. *Chrysost.* de Sacerdot. L. VI.

LONDON,
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TWO LETTERS

OF

ADVICE,

For the Subscription of HOLY

ORDERS.

For STUDIES THEO-

LOGICAL, especially such

To the Most Reverend Father in God

JAMES,

By *Divine Providence*, Lord Arch-bishop of

ARMAGH,

Primate and Metropolitane of all

IRELAND,

And Vice-Chancellor of the

UNIVERSITY

OF

DUBLIN.

My Lord,

YOU are so many ways Entitled to the *Patronage* of the ensuing *Advices*, as I do not know how I could be just in omitting this occasion of a publick acknowledgment of it. If the *Subject* be considered, as relating either to *Conscience* or *Learning*, you have

a right of judging all concernments of either kind; the former as *Metropolitane*, and conſequently as the *Supreme Guide of Conſcience* under God in the Church of *Ireland*; the later as *Vice-Chancellor* of our *Univerſity*, in which regard you are moſt juſtly intereſſed in the *Fruits* and *Seeds* of your own cultivation. If the *Perſons concerned*, they are all of them ſuch as depend on your *direction*, and therefore the Rules for whoſe behaviour ought moſt properly to be communicated to them by your *recommendation*. If *my ſelf*, as you have upon all occaſions given evidence of your favour to me, ſo more ſignally in this affair, by firſt *adviſing* this publication, and after honouring it with your own *Licenſe* and *Approbation*. However *preſumptuous* the attempt might ſeem, in other regards, yet to a Judge ſo *candid* and *favourable*, as I have always found

you

your *Grace* to be, the *innocence* and *ſincerity* of my deſign, for reſtoring *Chriſtianity* to her primitive ſplendor, may ſuffice to *excuſe*, if not *expiate*, appendent imprudences. For your *Grace* already underſtands too well to be informed by me, how vain it is to attempt a *Reformation* of the *Laity*, whilſt the *Clergy* is not held in that *Reputation* by them which might provoke them to an imitation of their example; and how little hopes there are of retriving that *Reputation* without a *Reformation* of their *Lives* and a *reſtitution* of their *Diſcipline*, which would prove the moſt expedient means to let ſuch perſons, who either *cannot*, or *will not*, diſtinguiſh betwixt the *Sacredneſs* of their *Office* and their *perſonal demerits*, underſtand the unexpreſſible uſefulneſs of their Calling, being piouſly and conſcientiouſly diſcharged, in order to the

most momentous and most noble ends of mankind. And that a *preconsideration* must needs prove more successful in promoting this industry in practice, which would, by way of obvious consequence, restore their honour, than any *postnate* advices, as being likely to *prevent* the *engagement* or *admission* of such persons who would not afterwards be capable of such impressions; and that it is more *secure* for the persons concerned to let them understand the *personal* and *habitual qualifications* necessary for rendring their duty performable by them, than *afterwards* to admonish them concerning *particulars*, when it is too late to retire, how unsuitable soever the practice prove to their *personal qualifications*, will not, I think, be doubted by any intelligent considerative person. This is my design in the *former* of the subsequent Letters, the use-

ſefulneſs and convenience where-
of is further cleared in the Letter it
elf, and has not, that I know of,
been attempted by any other. If it
ad, I ſhould very willingly have
pared my own pains. My manner
f performance alſo has been at
nce to ſhew the Advices *rational*,
nd to have been *deſigned by our*
Church, that ſo it might be fitted for
ll ſorts of concerned Readers, both
uch as are *able* to judge it them-
elves, and ſuch as are *not*. I have
herefore ordered the whole in ſuch
Series of diſcourſe as that the *ſequel*
muſt needs be admitted by him
who has granted the *Principles* lay'd
down at the beginning; and the *firſt*
principle is that which the *Church* her
elf firſt enquires into, even a *Provi-*
dential Call from God, or a *motion of the*
Spirit, as far as that may be credited
without danger of *Enthuſiaſm*. And
accordingly the inferences have ge-

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nerally been exemplified in such instances as have been approved by our *Church* since her *reformation*, that so I might, as well as I was able, prevent objections, against my design from the *inconsiderableness of my person*, an artifice too usually, as it is weakly and unreasonably, made use of for the defeating the most commendable projects. The Objection in it self is in truth so very little momentous as that I should not think it worthy to be taken notice of, if I were not more solicitous for my *cause* than my *person*. But seeing it is so *obvious* in the way of persons that may be concerned to cross my design, and withal so *taking with the vulgar*, I doubt it will concern me, even *in prudence*, to crave your *Graces patience* for a *brief Apology*. Omitting therefore my own *justification*, which I confess a task too great for my weak abilities (though if I did

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undertake it on a publick account, I might for an excuse of such immodesty, urge the example of the *great Apostle*, who, out of *tenderness* for his *cause*, was (as himself confesses) necessitated to such a *folly*) yet I conceive it undeniable, that the *merit* of the *cause* is abundantly sufficient to compensate the *demerit* of my *person*; and for my part, so that the cause may not be prejudiced, I shall very heartily submit the choice of *Instruments* to the pleasure of God himself. Besides further that it is extreamly unreasonable to urge *personal demerits* against a *cause*. Indeed if the cause had been recommended on *personal regards*, the disparagement of the *person* might have *invalidated* such a *recommendation*. But considering that nothing here is pretended, but the *solidity of the reasons* submitted to an *impartial* examination, none can say that they are the

weaker,

weaker for being propounded by an unworthy person. Neither indeed is the supposal true, that even in point of *Authority* any thing here is recommended only by my *private person*. For having shewn it in every particular *approved* and *designed* by the *Church*, it must needs be supported by her *Authority*, which may well be presumed sufficient for the design intended, the *general reformation of her Clergy*. But I must thankfully acknowledge that your *Grace* has in a great measure freed me from these personal *Odiums* by undertaking the *Patronage* of these otherwise despisable attempts. For none can now pretend themselves unconcerned in the *Advice* of a *Laick* or a *private Person*, when the *supreme Metropolitane* has not only thought it *convenient*, but *recommended* it. This is the reason that necessitated me to take *Sanctuary* in your *Graces Patro-*

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nage, wherein I dare more confidently promise my self a *kind reception* because you have encouraged it. Yet am I not herewith satisfied; but as *necessitous persons* are usually emboldened to *new requests* by *past concessions*; so, in order to the desired success of these Papers, I further beg a favour, greater and more efficacious than the greatest munificence of the most Potent *Temporal Princes*, though less *impoverishing*, and that is your *Fatherly Blessing* and *Prayers* for these and the other *Studies* and *Endeavours* of

Your Graces,

Most obliged

and obsequious Servant,

H. D.

A PREFACE TO THE READER.

THE CONTENTS.

THE *tendency of the diſreſpect of the* Clergy *to the contempt of* Religion, *and the* uſefulneſs *of theſe Diſcourſes for preventing that* diſreſpect, §. 1, 2, 3, 4, 5, 6, 7, 8. *Their* uſefulneſs *for ſatisfying* Diſſenters *in* Religion, §. 9, 10. *Their* uſefulneſs *for the* Laity *as well as the* Clergy, §. 11. *The* Uſe *of the Study of the* Publick Records *of the* Church, §. 12. *A Cenſure of the Modern* School-Divinity, §. 13. *Some Propoſals for* Reforming *it*, §. 14, 15, 16, 17. *The* Uſefulneſs *of ſuch a* Reformation, *if attempted, for reuniting the* Diviſions *of* Chriſtendom, §. 18.

HOW much the Reputation of *Religion* is concerned in the honour of its *relatives* eſpecially the *perſons teaching* and *profeſſing* it; as it has been the *ſenſe* of all prudent *Nations*, ſo it is too evident from the *experience* of *Years*. For if we ſeriouſly reflect on that *Irreligion* and *Atheiſm* which has lately ſo over-run that Part of the *Gentry* who have had that *Freedom of Education* as to diſcern beyond the *groſſer Superſtitions* of the *credulous vulgar*, and yet wanted that *depth* and *ſolidity* of *judgment*, or that *induſtry*

ſtry and *diligence*, which had been requiſite for *poſitive ſatisfaction*, concerning the *true meaſ* of things; I think there cannot be a more p bable *Original* aſſigned for it, than this of *Contempt of the Clergy*. And it is ſomew ſtrange to conſider how unlikely *Perſons*, how far from deſigning ſuch *hurtful Conſequen* have yet been unawares engaged on them having firſt, though on plauſible pretences, i bibed *miſchievous Principles*. For when upon p tence of a maintenance of their *Chriſtian libe* ſome perſons of a better *meaning* than *Infor tion*, were ſeduced by their more ſubtilly ſigning *Leaders* to reſiſt ſome *indifferent Conſti tions* of their *Superiors*; they found themſel obliged in purſuance of their Principles to call *Queſtion* their whole *Authority*. For conſider that they were not any particular *abuſes* of a *Authority*, not any bare *inexpediency* in the C *monies* already eſtabliſhed (for which *Governo* not *Subjects*, had been reſponſible, and for wh a redreſs ought to have been deſired by *Subj* in a *modeſt* and *peaceable way*, which, if deny could not have juſtified a Separation, ſeeing t nothing under *ſin* can excuſe that, and a conc cenſion to Superiors in *confeſſed inexpedien* cannot be proved a *ſin*) but the very *Autho* by which they had been eſtabliſhed; and f ing further that this Authority was of that k that was indeed intrinſecally involved in all *ercife* of *Government*, ſo that it was impoſſible plead any exception of *duty* upon ſuppoſal t their Superiors had tranſgreſſed the bounds their *juſt power*; they perceived themſel

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reduced to this *extremity* to juſtifie their own *diſobedience* by a *renunciation* of their *Authority*. For indeed all *Government* muſt needs prove uſeleſs that is denyed a *power* of *impoſing temporary obligations*, and that power muſt needs be denyed, where all things neceſſary are ſuppoſed *antecedently determined*, and what is not ſo is thought uncapable of any *juſt determination*.

Having therefore thus deveſted the *Clergy* of all power properly ſo called, yet that they might ſeem to attribute ſomething to the eminency of their place in the Church, they were willing to allow a power of *perſwading* ſuch as were willing to obey, only with this difference (that I can perceive) from the meereſt *Laick*, that *Laicks* might *perſwade* others to piety, but *Clergymen* muſt; that it was *Charity* in them, but *duty* in theſe; that it was only the *general Calling* of thoſe, but the *particular* of theſe; that the *Laity* might diſcharge it *privately*, but the *publick performance* of it was only permitted to the *Clergy*: This ſeems to have been the uttermoſt deſign of their firſt Leaders, none of them, that I know of, ever enduring to hear of any *Laical* encroachments on the *Calling* it ſelf. But whilſt they were ſo Studious in *oppoſing* their *eſtabliſhed Superiors*, and ſo careleſs of *better proviſions* for that unſettlement themſelves has introduced into the Church; or the ill conſequences of their own attempts; they unawares undermined their own Foundations, and expoſed themſelves to the ſame encroachments from the *Laity*, which themſelves had attempted on their *ſettled Governours*: For if any *Veneration* of their *Calling* might ren-

§. 2.

der their *perſwaſions* themſelves ſo *awful*, as n
to admit of any *eaſie contradiction*, which migh
ſtill preſerve ſome *Diſcipline* and *Dependence*
the *Laity* upon them; themſelves had furniſhe
the *Uſurping Laity* with ſuch pretences as mu
by juſt Conſequence, make that *reverence* it ſe
prove very inconſiderable.

§. 3. For firſt, they had oppoſed profeſſedly all d
ference betwixt the *Clergy* and *Laity*, and inde
all *relative Holineſs*, as *Popiſh* and *Antichriſtia*
and tending to the Uſurpation of a *Lordſhip o*
Gods Heritage; ſo that now there was nothi
left to the *Clergy* that might ſo much as ch
lenge a reſpect of the *Laity*, but their perſo
skill in the *objects* of their *Profeſſion*, which b
left the *unskilful Clergy* deſtitute of any *pretence*
challenging reverence; and was no *curb* to
more *skilful Laity*; and indeed in the event ma
them *perfectly equal*, ſeeing that the *skilful L*
might as well challenge reſpect from the *unsk*
Clergy, as the *skilful Clergy* from the *unskilful La*
their *order* being indeed no ingredient in
ground of ſuch a challenge.

§. 4. Beſides Secondly, their making the *Script*
an *Adequate Rule* for all *prudential eſtabliſhmen*
and obliging the *Laity* to a *particular enqu*
into the *merit* of *Eccleſiaſtical Conſtitutions*, e
in *probable*, as well as *certain*, *Senſes* of the *Sc*
ture; not ſo much as adviſing a *modeſt acqu*
cency, in the *judgment of the Clergy*, even in thi
they do *not underſtand*, nor indeed letting th
underſtand their *incompotency* in any caſe wh
they might hope for the *aſſiſtance* of a more
guide (for indeed that pretence of underſt

ing the *Scripture* by its *internal light*, or by the *Spirit* whereby it was written, or by *prayer* without urging the uſe of *ordinary means*, the *methods* of expounding the Scriptures ſo celebrated among them, ſeem extreamly to favour *Enthuſiaſm*, and to *ſuperſede* the *neceſſity* of an *exterior guide*) theſe pretences, I ſay, ſeem to deprive the *Clergy* of the *Authority* even of *proponents*, which is the leaſt that can be imagined, and therefore of all reſpect on this regard, and therefore muſt needs degrade them to an *equality* with the *Laity*. In all which way of proceeding every later Sect argued *rationally* and *conſequently* from the *Principles* of the *firſt Innovators*.

§. 4. The *Laity* therefore having ſuch ſpecious *conſequent* pretences for their *Independence* on the *Clergy*, and yet the *Clergy* ſtill inſiſting on their *original claim*; it was obvious to conceive with what *jealouſie* and *partiality* their proceedings herein muſt be cenſured by the *Laity*, who now looked upon themſelves as *Adverſaries* concerned to maintain their *Liberty* againſt the *conceived Uſurpations* of the *Clergy*. And finding the *Clergy* to be *intereſſed* in the *Controverſies*, both as to the *honour* and *obedience* challenged by them, and as to that *affluence of temporal fruities* which had been conferred on them by *devout perſons* as ſuitable expreſſions of that *honour*; they did not make that uſe thereof, which in *reaſon* they ought, to enquire firſt, whether that *private intereſt* it ſelf of the *Clergy*, were not coincident with the *publick* of the *Church*; or ſecondly, whether it were not coincident with the *truth*. Whereof, if neither could appear

upon a ſober ſcrutiny; but that the argument
for the contrary were found either *evident* o
more probable; then indeed, and not till then,
might be preſumed that *intereſt* might have a
influence in their *determination*.

§. 6. But, as the *vulgar* is very willing to *cenſu*
and yet very *loth* to undergo the *trouble* of a *lab*
rious enquiry, ſo they have made the *Clergies intere*
a *prejudice* againſt their *cauſe*; ſo that now the
arguments are either not *heard* (they not bei
preſumed *competent Advocates* for their *own cau*
and others not being concerned *for them*, as n
being concerned *with them*) or if they be hear
yet with no *indifferency*, the *Intereſt* of the *Cle*
being thought inconſiſtent with that of the *Lai*
A way of proceeding not only very *unjuſt*, b
very *unreaſonable*, it being every way as *weak*
conclude a cauſe *falſe* as *true*, on no other p
tence but that of *private intereſt*. However t
argument, ſuch as it is, being by *prophane Perſ*
taken for *granted* from the conceſſions of t
Religious Laity; and they withal further diſc
vering the *unreaſonableneſs* of thoſe Perſons wh
upon pretence of *honouring Religion*, had broug
a *contempt* upon its *principal profeſſors* and
fenders; it was obvious for Perſons ſo intereſ
againſt Religion, ſo intent on little Arts a
Advantages, ſo little awed by Moral Conſcien
and Ingenuity, that might hinder them fr
ſhifts unequal and unbecoming them, and
willing withal to be excuſed from provi
what, upon tryal, they would find ſo impo
ble to prove: I ſay, it was obvious for ſu
to conclude Religion it ſelf *diſhonourable*

ſuſpic

ſuſpicious from this *ill Character* of its chiefeſt Champions. For if what makes for the *intereſt* of the *Clergy* muſt immediately be *condemned* or *ſuſpected* without any further enquiry, which is the *unreaſonable practice* of the *vulgar*; then the *prophane perſon* finding *Religion in general* conducive to this purpoſe, and being brought into *ſuſpicious thoughts* of the Clergy by the pretended diſcoveries of the *greateſt pretenders* to *Religion*; it is but natural to conceive what conſequences he will be likely to deduce thence to the prejudice of *Religion in general.*

Nor was this a propable Conſequence, only with §. 7.
the *deſigned Atheiſt*, but alſo with all ſuch whoſe *perverſeneſs* to the ſevere Preſcriptions of Religion, might make them deſirous to be eaſed from its reſtraints, and therefore *favourable* to any thing that might look like an Argument to excuſe them from its obligation. Under which number as we may contain the generality of the *ordinary Practices* of *Religion*; ſo are theſe Principles acted for the debauching them, whether we conſider their *deſigned Conſequences*, or the *natural events* of things. For this *diſhonour of the Clergy* was like to invalidate the uſe of all *coerceive means* for inducing the *Laity* to a *practice* of their *duty*, and ſo to leave them intirely to the influence of their own good natures. And when this came to paſs, this would be the further event of it. Though at firſt they might be *animated* into a *Zeal* by way of *Antiperiſtaſis* from the *oppoſition* of their *Adverſaries*; yet upon their *diſ-appearing*, that *zeal* which had only been inflamed by *æmulation*, muſt (like *Rome*

upon the demolition of *Carthage*) decay, an
ſo their former *licentiouſneſs* will return with
violence proportionable to their former *reſtra*
And when Men are come to this *extream*, the
will then be as much concerned that tho
threats of the *Clergy* which awaken their *Conſ*
ences, and make them *nauſeate* and *diſreliſh* t
pleaſures of their *Sins*, ſhould be *falſe*, at le
ſhould be *believed ſo by themſelves* (which *beli*
though *falſe*, may ſerve to *ſtupifie* their *preſent ſe*
as they pretend the *Clergy intereſſed* in their *tru*
and therefore may be preſumed as partial. A
when Men are *willing* and *intereſſed* to *disbelieve*
ligion, how very *weak reaſons* are ſufficient to
duce them to it, themſelves acknowledge wh
the caſe is not immediately applyed to themſelv
there being no *diſparity* to exempt *disbelief* fr
being as obnoxious to intereſt as that *credulity*
much decryed by them. Indeed any one t
would conſider the *Perſons* that are Enemies
Religion, (that they are ſuch *uſually* as are
ſeriouſly addicted, and though *pretending* to be *w*
yet not *deeply conſiderative*) or *the weakneſs of*
reaſons, either tending to *direct Septicism*, or
dermining their own foundations, or *arguing an*
willingneſs of conviction, would ſuſpect this to h
been the *gradation* of their *disbelief*.

§. 8. As it has therefore thus appeared, both fr
reaſon, and *experience*, that this *contempt of*
Clergy does naturally tend to *Atheiſm* and *Irre*
on; ſo on the contrary the beſt prevention
theſe horrid conſequences will be their reſt
tion to their due *reſpect* and *honour*; which
beſt be performed by a *præmonition* of perſons
ſig

ſigning this *Calling*, that they may neither *engage* in what they are not able to *perform*, nor *endeavor a reformation* of inconveniencies when it is *too late*. This is the deſign of theſe Papers, which I hope all they who ground their hopes of *preſent* on *future proſperity* on their love of our *Jeruſalem*, will conceive themſelves obliged to further by their *prayers* or *powers* as God ſhall enable them.

But beſides this firſt uſe which is very ſuitable to the *neceſſities* of this *preſent age*, there is alſo another of no ſmall moment, the *ſatisfaction of our well meaning ſeparating Brethren*. For whatever other *weak reaſons* are pretended (as indeed I think they would ſeem *very weak* to any *prudent indicious indifferent perſons* that were convinced of the heinouſneſs of that *Sin* of *Schiſm* which they are produced to *excuſe*) yet I think they are the *lives* and *unſeriouſneſs* of ſome of our *conformable Clergy*, that are indeed their *decretory arguments*: For this indeed ſeems to be the great reaſon that makes them *ſlight* our miniſtery *leſs edifying* than their *own*, becauſe they come poſſeſſed with *irreverence* to their *perſons* (for I do not perceive that themſelves pretend the ſame difference in hearing ſuch of ours for whom they have entertained a greater reſpect) and that *negligence of life* and *unſerious way of Preaching* ſeem to be the true occaſions of that *irreverence*. Now my way of *defence* is not the leaſt to juſtifie their *vices* or *imprudences*, or to defend their *perſons* againſt *publick Juſtice* (as they ſeem to miſ-underſtand us, when they charge us with the *Patronage of Prophaneneſs* upon account of theſe Perſons) but to let them un- §. 9.

derſtand how little our *Church* is indeed co
cerned in their *defence*. For if the *Character* o
a *Clergy-man* here deſcribed, anſwer the true de
ſign of the Church (as I have ſhewn that it doe
by *Injunctions* and *Canons* produced from her ſinc
her *Reformation*) then it will appear that ſuch pe
ſons are ſo far *unconformable* as they are diſlike
(for it is plain the perſon *here deſcribed* can ne
ther prove *impious* in his *life*, nor *imprudent* o
triſling in his *Preaching*) and ſure themſelves wi
not think it equitable that our *Church* ſhould b
charged with the errors of *Non-conformiſts*.

§. 10. The only thing therefore that may ſeem
blame-worthy here, is that the *Canons* of th
Church are not executed on ſuch perſons wit
due ſeverity. But neither will this excuſe the
Separation; for Firſt, they are not concerned t
ſee this *Juſtice* done, ſo as to be obliged upo
neglect of it to withdraw from our *Communion*
For neither do they ſuffer in a *perſonal regard*
the Ordinances Adminiſtred by the *irregular* o
imprudent Clergy, whilſt permitted, not depend
ing on their *perſonal ſanctity* or *prudence*, an
therefore being as efficacious to the *well diſpoſe*
recipients as otherwiſe; nor are they entruſte
with a *publick charge*, ſo as to be reſponſible fo
publick miſcarriages when *irremediable* by them
And therefore Secondly, all the blame of ſuch
connivances is to be laid, not on the *Governmen*
whoſe *ſtanding eſtabliſhed Rules* oblige them to a
ſeverer care; but on the *Governours*, who may
alſo be charged with *Non-conformity*, when they
do not act according to the *Rules preſcribed by*
themſelves; and therefore it will be very unjuſt

for

for theſe perſonal neglects to ſeparate from their *Government* and *Communion*: Eſpecially conſidering Thirdly, that *Separation* on theſe regards is ſo far from *preventing* the *inconvenience* or *remedying* it, as that indeed it does but *transfer* the *blame* from the *Governours* to ſuch *Separatiſts* (though they think to avoid it) by affording an *Apology*, by them *unanſwerable*, to *Governours* for ſuch *perſonal neglects*: "That "the *Delinquents* cannot be *perſwaded* to reform "themſelves, and that a *power* of perſwading "only is allowed them by theſe *Seperating Bre-*"*thren*; that even as to that *coercive power* chal-"lenged by themſelves, yet it is not *prudent* to "exerciſe it without any *probable hopes of ſuc-*"*ceſs*, that being the way to expoſe it to con-"tempt, which in a power which has nothing "to render it *coercive* but the *Sacredneſs* of its "*eſteem* in the *opinion* of the *Delinquent*, may en-"danger the *whole Authority*, as the *loſs of that* "will occaſion a *general impunity*, a much *greater* "*evil* than any *ſingle inconvenience*. And ſeeing "the *multitudes* of *Sects* and *Communions* ready "to receive a *puniſhed delinquent*, and the *diſparaging* "*opinions* introduced by them concerning *Autho-*"*rity*; theſe things, upon their principles, will "go far to excuſe *Governours* from the *execution* "of the *Canons*. Where the *blame* will afterwards "the themſelves may underſtand without any ſug-"geſtion of mine. I ſhall beſeech them to beſtow "ſome *ſerious* and *unprejudiced* thoughts upon it.

Now though the *following Advices* be calcu- §. 11.
lated principally for the uſe of the *Clergy*, who are *more entruſted*, and therefore *more obliged* to caution,

caution, on the account of the *multitude*, wh
depend upon their *conduct*, as well as themſelves
yet are there ſeveral things *proportionably* uſefu
for the *Laity* alſo. For there is as much *tru*
in that pretence of our *Brethren* for equalling th
Laity to the *Clergy*, as there was in that of th
Rebellious Congregation of *Corah*, that all the *Pe*
ple of God is *holy*, that *Chriſtians*, as well as the
raelites, are called the (*a*) *Lords Heritage*, that *Chr*
has made us all (*b*) *Prieſts to God and his Father*, th
we are *built up a holy* (*c*) *Prieſthood to offer up Sp*
ritual Sacrifices acceptable to God by Jeſus Chriſt. A
accordingly *common Chriſtians* are obliged to t
ſame Offices to the *Heathen common World*, as th
Clergy are to the *Laity*. Thus they are to ſhe
them a *good example*, to be *lights in the Wor*
to *reprove* and *exhort Delinquents*, and to *offer*
Myſtical Sacrifices for the whole World. And if th
were to be received *adult* to the *profeſſion of Chri*
anity, there would be the ſame care for *purity*
intention in *Laicks* as there is now in *Clergy-m*
Thus in the *Primitive times* none were receiv
to this *profeſſion*, but they who had firſt giv
ſome *evidences* of their *ſincerity*, ſometimes by
during ſome rigorous *initiatory Penances*, ſuch
was uſually practiced in *admiſſions* to *Pagan M*
ſteries. Thus *Three days Faſt* was preſcribed in
time of the (*d*) Author of the *Pſeudo-Clemen*
Recognitions, and the *Quadrageſimal Faſt* was
pointed before the moſt antient *Anniverſary*
Baptiſm, *Eaſter*: Sometimes by giving ſo
experiment of real ſervice. So *Arnobius* was
truſted till he had written in defence of
Chriſtian Religion. And St. *Cyril* of *Hieruſa*

(*a*) 1 S. Pet. V. 3.
(*b*) Rev. I. 6. V. 10. XX. 6.
(*c*) 1 S. Pet. II. 9.
(*d*) Recogn. L. III. & VI.

in his (e) *Homilies* to the *competentes* is very earneſt in urging the neceſſity of a *ſincere* and *cordial intention*: And from this *great caution* of admitting *Heathens* to an *intuition* of their *myſteries*, it was that, after all *indications* of their *ſincerity*, even *adults* were not admitted without the *Teſtimony* of *Suſceptors* or *God-fathers*, perſons of *approved gravity* and *ſincerity*. And the ſame *obligations* are in reaſon incumbent now on thoſe who are *adult*, though *Baptized* in their *Nonage*. If I were not unwilling to be tedious, it had been eaſie to have ſhewn in all the other qualifications, how even *private Chriſtians* are in their proportion obliged, though not in ſo eminent a degree, and rather excuſed from that, by its impoſſibility to their circumſtances, than its unneceſſarineſs. But that which I ſhall at preſent eſpecially recommend to the peruſal of the *Laity*, is *Letter* I. *Numb.* XXVI. where they may find ſuch *Preſcriptions* as may prevent many *diſconſolations* in the *Practice of Piety* to which the neglect of them does expoſe many *ſeriouſly devout Perſons*.

(e) Præf. & Catech. III.

§. 12. It has alſo, by ſome worthy Friends, been thought requiſite for rendring the preſent attempt more uſeful for our *Britannick Churches*, to recommend to the perſons, concerned in theſe *Advices*, the Study of their *Publick Records*, the *Homilies*, and *Articles*, and *Books of Ordination* and *Common-Prayer*, and *Canons* and *Conſtitutions* ſince the *Reformation*, though this indeed is eaſily reducible to that head of *skill in all thoſe Controverſies that divide Communion*; for this ſeems to have been the adæquate deſign of the *Church* herein, to ſhew what ſhe thought neceſſary

ſary to be *believed*, or at leaſt, *not factiouſly contradicted*, by ſuch as were to be admitted to her *Communion*. And for the better underſtanding her *true ſenſe* in this affair, and its *Vindication* from the *miſunderſtandings* of her *Adverſaries*, it were very requiſite to read the *whole Hiſtory* of the *Reformation*, and to obſerve the *ſentiments* and *temper* of the *principal perſons* engaged therein; and by what kind of *mediums* her proceedings have been *juſtified* in the ſeveral *Ages*, and againſt the ſeveral *Adverſaries*, reſpectively. By this means you will beſt underſtand the *difference* betwixt her *impoſitions*; which of them were intended as conditions of *Catholick Communion*, that is, as *fundamentals*; and which only of her *particular*, that is as *prudent* and *probable*, and not obliging to an *internal aſſent*, but only an *exterior* peaceable *acquieſcency* (for certainly the *Church* intended ſome of *both kinds*) and the late way of requiring an *external aſſent* only to the *Articles indefinitely*, without preſcribing any *prudential limitations*, how far that is to be extended, and admitting a *liberty* of *ſtraining the Articles* in favour of our own opinions, without any conſideration of the *Controverſies* therein deſigned to be defined by the *Church*, may be expounded ſo *licentiouſly* as to open a gap for the moſt *Peſtilent Hereſies*.

§. 13. In the Second *Letter*, I confeſs many things in the *improvement* of the Propoſals there laid down, and in the *Catalogues* of *Books*, might have been more accurately enlarged, but that I conceived theſe ſufficient to *initiate a Novice*, which I have there ſignified to have been my *utermoſt deſign*, and I doubt whether it would

be *prudent* to diſcourage beginners with the *Proſpect* of *too great a task*. In my cenſure of *School-Divinity*, there is one *fundamental defect* omitted, which I look on as ſo very *conſiderable*, and of ſo extreamly *fallacious conſequence* to them that rely on it, and yet never obſerved, that I know of, that I thought it worthy a particular mention here. That is, *that the greateſt and moſt Sacred myſteries of the Trinity and Incarnation are explained as to their Theological conſequences from the principles of the Peripatetick Philoſophy, as borrowed by them from the modern Tranſlations and Commentaries of the* Arabians. It is plain that all the uſe of *Philoſophy* in affairs of this nature cannot be to *diſcover* any truth *new*, but only to *explain* the ſenſe of the *Authors* delivering it; and that that *Philoſophy* alone can be uſeful to this purpoſe, whoſe *Language* was obſerved by them; and that not *Ariſtotle* but *Plato* was then generally followed, not only by the *generality* of the *Philoſophers* of that age, but, in accommodation to them, his *Language* obſerved by the *Scriptures* themſelves, eſpecially St. *John* I. and by the *generality* of the *Fathers*, thoſe of greateſt repute in both the *Occidental* and *Oriental Churches*, the pretended *Areopagite* and St. *Auguſtine* himſelf, to whom the *Schools* are moſt beholden, St. *Baſil*, both St. *Gregory*'s *Nazianzen* and *Nyſſen*, St. *Chryſoſtom*, *&c.* So that this way of proceeding is lyable to two very *fundamental miſtakes* (which ſhould be ſtudiouſly avoided in affairs of *ſo great concernment.*) Firſt of *explaining Platonick language by Peripatetick Philoſophy*; Secondly of *explaining the antient Peripatetick Philoſophy by the preſent expoſitions of the modern* Arabians.

Theſe

§. 14. These with the other *defects* there mentioned would methinks invite some generous *Advancer of Learning* to review the whole *Foundations* of our *Modern School-Divinity*, which would be an attempt becoming the *ingenuity* and *inquisitiveness* of the *Age* we live in. And seeing I have taken this occasion of mentioning such a design; it may be it may not prove altogether *unacceptable*, perhaps something *necessary* to *clear* my *meaning*, to propose such a way of managing it, as I conceive most convenient, which I most willingly refer to the *censures* of persons more *skillful* and *experienced*. That I think would be First to distinguish accurately betwixt such Questions as are to be decided by *reason*, and such whose *principles* are either *wholly* or *principally* derived from *Revelation*. In the former the *School-men* may be more securely trusted, their excellency lying in the *closeness* of their *discourse*. But here it self, it were well that their *principels* were *reformed*; especially in such an Age as this is, care should be taken that nothing be taken up *precariously* upon the *Authority* of any however *celebrated Philosopher* (a practice too frequent among them) but what might sufficiently recommend it self by its own *nature* and *intrinsick reasonableness*.

§. 15. And then for those which are derived from *Revelation*, it is plain that their whole decision must be derived from *Testimonies* either of *Scriptures* or *Ecclesiastical Authors*, the producing whereof seems to be the principal design of the *Master of the Sentences*; though some things are added in the *Sums*, from *Maimonides* who *Aquinas* used in an Antient *Latin* Translation

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concerning *Propheſie* and the *Ceremonial Law*. Concerning theſe therefore it ſeems to me expedient that ſome excellent perſons, skilled not only in *Eccleſiaſtical*, but *Rabbinical*, and *Philoſophical Learning*, and indeed generally in *Oriental Philology*, would undertake a *Hiſtorical account* of them; wherein he ſhould, Firſt ſhew *Hiſterically* how the *whole Article* was believed and *taught* in the ſeveral *Ages* of the *Church*; what *forms of ſpeaking* were uſed by the *Fathers* concerning it; how it was *expreſſed*, and how much concerning it *believed*, in its *firſt ſimplicity*; how afterwards *additional explanations* were *introduced* and by what *degrees*: What was the *firſt occaſion* of the ſeveral *Controverſies*; who were their principal *Hæreſiarchs*; how they were *diſpoſed* in their *manners*, and how *addicted* in the *Studies*; wherein their *Hæreſies* did truly conſiſt, whether in the *perniciouſneſs* of their *Doctrines*, or their *factious manner* of *propagating* them to the prejudice of the *Churches peace*. If in the *perniciouſneſs* of their *Opinions*; then it were well it were ſhewn, Firſt what thoſe *Opinions* were, as near as could be from the *Hereticks* own words; and Secondly upon what *occaſion* firſt *entertained*; and Thirdly by what *degrees promulged*; and Fourthly by what *arguments defended*, and among them which were *principal*, and which only *ſecondary* and *acceſſary*; and Fifthly by what ſucceſs *received*, by whom *ſeconded*, and by whom *oppoſed*; Sixthly, by what *degrees condemned*: Firſt, by what *Fathers*, Secondly by what *Provincial*, and Thirdly by what *General Councils*; and how all their proceedings were reſented by the *Catholick Church diffuſive*:

diffusive: And in all these *degrees* of *cens*
to shew distinctly, First how far both Part
were *agreed*, and wherein they *differed*; and S
condly as to their *differences*, to shew what w
condemned as *pernicious* (and among *them* what w
counted *more* and what *less pernicious*). and wh
only as *improbable*, for it seems plain that ma
errors of *Hereticks* were not counted *Heresies*; a
Thirdly the *degrees* of *unanimity* in the *Church*
her *censures*: what censures were *generally* receiv
and *confirmed* by the *Catholick Church diffusiv*
what only by her *Representative*, in *General Co*
cils; what only by *particular Churches* in *P*
vincial; what only by *particular persons*, ho
numerous or *eminent* soever; and Fourthly t
Arguments alledged in defence of the *Ecclesias*
cal censures, especially such of them on which t
Churches Resolution was *principally grounded*, and
which her *Champions* were most *confident*; a
indeed if these were *judiciously* chosen, I thi
it would not be amiss if the *weaker* were qui
omitted, both because they are perfectly
necessary as depending entirely on the *conclusiv*
ness of the others, and involved in the same *su*
cess; and because with some *Cavillers*, (who a
glad of any occasions of *Carping*,) they migh
prejudice the *principal cause*, there being no mo
politick way for betraying the *Truth* in
inquisitive an *Age* as this, than to offer to d
fend it by *unconclusive arguments*. And th
same way of proceeding may be proportio
ably applyed to *Theological questions* of mean
concernment.

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When thus the *matter of Fact* had been thus plainly *repreſented*, it would then be *ſeaſonable* to proceed to a *poſitive judgment* according to theſe *Hiſtorical evidences*. And in order hereunto it would be further expedient to conſider the *firſt Originals* of every *notion*, what foundation every *Article* had in the *actual belief* of the perſons to whom it was revealed, *antecedently* to the *Revelation*, and therefore how the *Revelations* were likely to be underſtood by them; Which being diſcovered, then to examine in the Second place what might be deduced concerning the whole *Article* from ſuch *Originals*, whether *Pagan Philoſophy*, or *Opinions* or *Practices* prevailing among the *Rabbinical Jews*, or the *Helleniſts*, for whoſe uſe the *Scriptures* were principally deſigned. When this is done, then it would be convenient, Thirdly to compare the Article ſo explained with the *Striptures* as underſtood by the *Primitive Fathers*, to ſee how far it was *approved*, and where corrected and amended by *Revelation*. And this may be *proportionably* applyed, not only to the *Primitive Doctrines* of the *Church*, but alſo, to her *latter explications* and *modes* of *expreſſions* oppoſed to the ſeveral *Hereticks* oppoſing it. Concerning which the method of accurate *enquiry* would require that Firſt it were examined whether only the *Doctrine* were pretended derived from their Anceſtors, or alſo their own *explications* and *Phraſes* of expreſſing it. If only the *Doctrine*, then to examine whether indeed the expreſſion of the *Ancients* concerning it were *equivalent* with their own. If alſo the *individual expreſſions*, then to examine the *ſenſe* of the *Antients* concerning

§. 16.

concerning ſuch *expreſſions*, and the *Authors* t
uſed them by the *Rules* already propounded c
cerning the *Decrees* of the *Church* againſt *Heretic*
and whether they uſed them in the ſame ſe
as afterwards.

§. 17. When *materials* were thus prepared, and
Truth thus *diſcovered*, which muſt needs ſupp
a *conſiderable voluminouſneſs*, and probably ſo
difference of *opinion* in the *diverſity* of *Authors*
quiſite to be employed on ſo great a *Task*; t
it would be further ſeaſonable that ſome *j*
cious and *prudent perſons* ſhould reduce the wh
to a *Compendium*, (which might ſerve as a T
for *Scholaſtical diſputes*, inſtead of *Lombard*)
references to the larger *Treatiſes* that they m
be more readily conſulted on occaſion. A
the beſt way of contriving this, would I thi
be to diſtinguiſh this *Compendium* into *two pa*
The former of *Natural*, and the latter of *revea*
Theology, where every thing might be reduced
its *proper Principles*. Many other *expediencies* h
of might have been mentioned, at preſent I ſ
only mention one which I conceive more *conſi*
able. That is, that hereby perſons might not
invited to meddle beyond their *abilities*; for
Principles of theſe two parts have ſo little *mu*
dependence on each other; and the *natural endo*
ments requiſite in the *perſons* that ſhould und
take them are ſo very *different*, and ſo rar
conjoyned in *one perſon* (a *Rational judgment* with
much *reading*, being ſufficient for that *Divi*
which is *purely natural*; and *much reading* an
tenacious memory and a *Philological Critical judgm*
being requiſite for that which is *revealed*) that

no way convenient that every one who might tempt the *rational part*, though with very excellent *ſucceſs*, ſhould immediately, without conſideration of his own *abilities*, preſume himſelf to venture on the other that concerns *Revelations*. And indeed any ſober conſiderative perſon may eaſily obſerve how untoward the *Ratioliſts* of this *Age*, who decry *Book-learning*, above when they are engaged on a Subject that requires *reading*; what improper notions they propoſe on terms they do not underſtand; how strangely they miſre-preſent their Adverſaries meaning, diſputing many times againſt *Chimera's* of their own brains; how difficultly they yield to that which would not once be ſcrupled by *skillful perſons*; how in anſwering they propoſe ſuch poſſible caſes as are perfectly deſtitute of all actual probability. And a proportionable *ſlightneſs* ordinarily obſervable in the *rational diſcourſes* of great *Philologers*, though I confeſs ſome very excellent perſons have been accurate in both; ſuch inſtances, being more *rare*, cannot preſcribe the *general Rules* we are now diſcourſing of. Then in both parts it were well (in imitation of τὸν θεὸν τὸν Ἀρχῶν) to premiſe *Firſt* what *Propoſitions* in every *Article* were to be taken for *unquestionable*, as being evident from *Reaſon* or *Revelation* as explained by *Tradition*; and it would be more uſeful if it were diſtinctly ſhewn what degree of evidence agreed to every Propoſition *particularly*. For thus what were *ſelf-evident* from *natural reaſon* might be relyed on in diſputes againſt even *Atheiſts* that are not *Sceptical* (and all that are, deſtroy all *diſcourſe* as denying all

Principles) what were clearly conſequent fro
the notion of a *Deity* and *Providence*, would
of force againſt our modern *Pagan Theiſts*, a
all perſons admitting ſuch a thing as Religio
what were clear from *Old Teſtament Revelati*
could not be denyed by the *Jews*, eſpecially if
expounded, and that *unanimouſly* by their own *R*
bins, what were clear from the *New Teſtam*
muſt be owned by all *Chriſtians* that admit of
even thoſe that extend its *perfection* to all *indi*
rent Punctillio's; what were clear from it as
pounded by *Primitive Catholick Tradition*, mi
be taken for granted againſt all ſuch as were
ling to ſtand to that *Tryal*; and Laſtly
which had no other evidence than the *actual*
finition of the *Church*, how *groundleſly* ſoe
could only be made uſe of againſt ſuch Per
as are for a *blind obedience* to ſuch a *Church* wi
out examining the *reaſons* of ſuch *definitions*.
in all theſe inſtances it were well to note w
were *indeed evident* from ſuch *Principles*, and w
were alſo *admitted* for ſuch by the *Perſons* ackn
ledging ſuch *Principles*, which would be fur
very conſiderable in order to the *ſucceſs*, ſe
many things may be *indeed rational*, yet
acknowledged ſuch by the *perſons concerned*.
I do not intend that every perſon ſhould
permitted to diſpute each of theſe things
lickly as *profeſſing* his own *diſſatisfaction* concer
them, but that they who are called to it *P*
dentially (as in this *Age* frequent occaſions wil
cur) in order to the ſatisfaction of others
have a ready *Promptuary* to have recourſe
in time of *neceſſity*. Otherwiſe the *Church* o

s a *Church*, to preſcribe the belief of ſome things
s a *neceſſary condition* of her *Communion.*

When theſe *Principles* were thus *methodically* §. 18.
ſpoſed, it would then be ſeaſonable to improve
em in the *Controverſies* whoſe free diſcuſſion
ight be tolerated among *good* and *peaceable*
riſtians, if among theſe a *caution* were had for
e *retrenching* ſuch as were *unneceſſary* and *unedi-*
ing. This way, if it were prudently managed,
ould not only afford *ſolid Principles* for the
hools, but alſo lay the moſt probable *foundation*
r the *reunion* of *Chriſtendom*. For if things were
us accurately enquired into, I verily believe,
vernours would find a neceſſity of remitting
eir *rigour* in ſeveral *impoſitions*, and *Subjects*
ould diſcover the great *neceſſity* of *obedience* and
e *no-neceſſity* of thoſe reaſons produced for their
paration. But I muſt confeſs the work is too
eat to be attempted by *private perſons* how con-
erable ſoever, and therefore would require not
ly the *Patronage*, but alſo the *concurrent induſtry*
Governours; and by how much the greater
e *Authority* were that countenanced it, by ſo
uch the more likely it would be to *thrive*. For
eat *freedom* were requiſite in the *correction* of
ſent errors, and that could not be ſo ſafely
uſted to the management of *private perſons*, and
ould receive with leſs *envy* and *faction* from the
urch, and would not prove a *precedent* for any
ctious Innovations. Only I muſt confeſs that the
octrine of *Infallibility* whilſt maintained will
rdly be reconcileable with a *candid review* of
hat has been *already*, though never ſo *erroneouſly*
ceived. But Firſt even among them, it were

well they distinguished what had been decide
by the Church from what had not been so; a
Secondly even among them *abuses*, never so u
versally received, if not *Canonically decided*, mig
be *Reformed*; and Thirdly considering that
preservation of their *Authority*, and a *prevention*
Innovations, which they conceive effectually p
formable only by that *pretence*, seem to be the
principal inducements to it, and that those may
thus provided for, by being *themselves* the *Auth*
of such *Reformation*; it may be they mig
not find it so inexpedient to yield even t
which seems to be the *principal* cause that mak
our breaches *irreconcileable*. And certainly if
would please God to inspire *Governours* with
serious and *industrious*, and *candid*, yet *active Spi*
for the service of the *Church*; much m
might be done, than is, for the *Restoration* of
ligion and *Unity*, and the *prevention* of those da
ly *scandalous*, both *Opinions* and *Practices*, wh
all *good Christians* do so seriously deplore? A
that he would be pleased to do so their c
federated *Prayers* and *endeavours* might be ve
available.

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Letter I.

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of

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An Advertiſement to the Reader, in the SECOND EDITION.

AS it becomes us not to deny our *Second Thoughts*, that farther improvement which *Time* and *Experience* will neceſſarily ſuggeſt for bettering them; ſo I am ſenſible of the inconvenience that does thereby frequently redound to the Buyers of *Firſt Editions*. I have therefore endeavoured ſo to temper my *Corrections*, as that the Juſtice I do my ſelf in them, may prove leaſt offenſive to them who are already furniſhed with the former *Edition* of theſe *Letters*. The *Appendix* concerning *Sanchoniathon* is intirely *New*, and therefore I have ordered my Bookſeller to Print ſome Supernumerary Copies, that they may have them ſingly who have the *Letters* alone. And I have endeavoured that the amendments of what has been publiſhed formerly, might be with as little prejudice to the uſefulneſs of the former *Edition* as was poſſible. My principal care has therefore been to clear the *Senſe*, and where it might be, with the leaſt *Variation*. Where breakings of the *Sentences*, or *Tranſpoſitions*, or *Parentheſis* and properer *Words*, and more expreſſive of my *Senſe*, and more ſuited to my *Reaſoning*, would do it, I have not deſignedly aimed at any thing more. Where a little *Addition* would not only be ſeaſonable, but of great weight and conſequence to my main deſign, there I hope I may be excuſed for allowing my ſelf a little Liberty. But as I have not taken this liberty often, nor made it a Pretence for long *Digreſſions*; ſo where I have uſed

uſed it has been on the now mentioned terms, where would prove *momentous* as well as *ſeaſonable*. The Correction of miſtakes it is a thing that I hope will need no *Apology*. *Good* Men will not only excuſe me for doing it, but would have juſt reaſon to blame me if I had not done it. The principal are in the *Catalogue* of the *Primitive Writers*. I have there Added ſome things from latter *Editions*, which were not extant when my *Letters* were firſt publiſhed. I have alſo, upon better thoughts, *Tranſpoſed* ſome Authors names, as to the times they lived in; and, where it might be difficult to gueſs why I did ſo, I have touched at the reaſons, ſo that both the unskilful might have direction, and that the more skilful might alſo underſtand my intimations. The narrowneſs of my preſent deſign would not give me leave to inſiſt on them more largely. Where there is any difference between the *Letters*, eſpecially the *Second*, and the *Appendix*, the *Appendix* is to be taken for my preſent thoughts; and whether are truer let the Learned Judg. It will not be amiſs, in order to their judging, that they ſee the reaſons of both.

I thought it became me in *Gratitude*, to retain my former *Dedication* to my Deceaſed *Patron*. And becauſe his *Licenſe* and *Approbation* was indeed one great reaſon of that Addreſs, I thought it alſo convenient to keep them as they were. It is convenient as a *Licenſe*, becauſe our preſent unſettlement will not permit a new one, here in *England*. But that which will make it always ſeaſonable is, its being a *Recommendation* as well as a *Licenſe*, and a *Recommendation* from a Perſon of ſo great *Authority* in our *Britannick Churches*. The

in-

inconſiderableneſs of my Perſon, and the weakneſs of my performance, as well as my unfitneſs as a *Laick* for promoting ſuch deſigns with any *Authority*, do make me ſtand in need of ſuch ſupports. So that I am ſtill concerned in *Intereſt*, as well as *Gratitude*, to continue it, and to thank God for it. If any one receives benefit by it, let him return his *Thanks* to *God*, who is uſually pleaſed to chooſe the meaneſt moſt unlikely Inſtruments for driving on his own good deſigns, and reward me only with his *Prayers*. Some alterations in the Catalogue, have been made alſo to this *third* Edition.

Letter

Letter I.

A LETTER of Advice to a young Student

Designing the Susception of

HOLY ORDERS.

SIR,

HAving got that opportunity of fulfilling your Requests since your departure, which I wanted when you were present; (because, besides the gravity of the Subject whereon you have employed me, and my own natural averseness from such insignificancies, and the necessity now, if ever, of plain dealing; I believe your self would rather have it bestowed on material Advices, than empty Complements;) I shall therefore, like the downright and truly just *Areopagites*. ἄνευ πάσων καὶ περιττῶν, make use of it, without any further Ceremonial Addresses. I.

II. II. First therefore, when you desire
vice for your Behaviour in that holy F
ction you design to undertake; I hope y
do not intend that I should be prolix in
sisting on particulars. For both that
already been performed at large by ma
others (particularly you may, if you ple
consult our late Excellent Vice Chancell
* Bishop Taylor. Visitation Rules *, where you will find m
Capacities provided for, or, among
Ancient, who usually speak more from
heart, and experience of Piety, than
Modern, though otherwise *more accu*
Authors, St. *Chrysostome de Sacerdotio*,
St. *Gregories Pastoral*, or St. *Hieroms*
Epist. ad *Nepotianum*: entire Treatises c
cerning it, though some of them more
culiarly relate to the *Episcopal* or *Sacerd*
Order) and my own little experience
the *World*, and none in the circumstan
considerable in managing a *Clerical L*
may sure be sufficient to excuse me fr
such a Task; besides that it must ne
prove both tedious and burthensom to y
memory, and intricate to your *prudence*,
make application of innumerable *Rule*
circumstances yet more infinite that can
ver be foreseen. My design therefore
be, only to propound such Advices as
capacitate you for the discharging of y

Funct

unction to the advantage of the Publick
here you ſhall be entruſted, as well as
our own Soul, and enable you more ad-
antagiouſly to judge concerning particu-
rs, than you can by *Rules*; and thoſe
rounded on ſuch ſure *Principles*, and ſuch
xcellent ancient *Precedents*, as that, I hope,
ou ſhall have no reaſon to complain that
ey are *unpracticable*, becauſe they are not
lculated from *preſent experience*.

III. To which purpoſe, before you are III.
tually Ordained (if you be not already)
muſt conjure you by all that is dear unto
ou, to conſider what it is, and with what
ſign you undertake it? That, as it is in-
ed the Nobleſt employment to be ſub-
vient to the Supreme Governor of the
orld, in order to his principal deſigns, to
ich the World it ſelf, and conſequently
vaſteſt Empires, and the greateſt Prin-
, and whatever elſe is counted glorious
the eſteem of inconſiderate Mortals, are
ordinate by God himſelf in a capacity
ignoble as is that of the Body to the
l; ſo, the hazard is proportionable:
miſcarriage of thoſe noble beings for
oſe redemption nothing but the blood
God was thought ſufficient valuable;
conſequently accountable according to
eſtimate God himſelf has been pleaſed

to impoſe upon them: that therefore yo
remember that you ſtand in need of gre
er natural Abilities, and providential Au
liaries, as it is more difficult to take care
a *multitude*, than of a *ſingle perſon*; th
if ſupernatural aſſiſtances be neceſſary
the ſalvation of the moſt able *private p*
ſon, much more they muſt be ſo to one
pretending to the greateſt abilities in
perſonal regard, when engaged in *publi*
that therefore you never venture on
without *probable preſumption* of the
vine aſſiſtance; that That cannot poſſi
be preſumed if it be undertaken ra
(God never having promiſed to ſuccou
in dangers voluntarily incurred by
ſelves) that it is raſh if undertaken w
out *a Call from God*; (I hope you will
underſtand me of an *Enthuſiaſtical*
conntable one, but a *rational* and *pr*
dential, which you may obſe
the * Church her ſelf to h
taken care of in the very O
of Ordination) that you ca
prudently preſume a *Call*
upon theſe principles: that
are principally created for
Divine Service in the impr
ment of Mankind; that
are engaged in gratitude to

* Do you truſt that you are inwardly moved by the Holy Ghoſt, to take upon you this Office and Miniſtration, to ſerve God for the promoting of his Glory, and the edifying of his People?

Anſw. I truſt ſo.

Ordering of Deacons.

form your Duty in it for the many benefits by him conferred on you; that you cannot approve your ſelf grateful unto him unleſs you love him, nor veraciouſly pretend to love him unleſs you moſt deſire what you conceive moſt pleaſing to him, whence it will follow that you muſt addict your ſelf to that courſe of life which is moſt pleaſing to him, if you find your ſelf qualified for it; for this is the only truly *rational Providential Call*, which can without *Enthuſiaſm* be expected and judged of. Now theſe qualifications muſt be a *pure intention*, *natural abilities*, and *a firm immoveable reſolution*; for if any of theſe be wanting, you can never be ſecure of your *own endeavour*, much leſs of the *Divine aſſiſtance*, for avoiding ſo imminent a danger.

IV. But becauſe I am not conſidering theſe Qualifications, under a meerly natural or moral notion, but as they may inſtratiate you with God, and ſo intitle you to that aſſiſtance, without which, as has been ſhewed, you cannot ſecurely venture in a ſtate of life ſo extremely dangerous; I conceive it therefore neceſſary to warn you what it is you may ſafely truſt in this inquiry. Firſt therefore, *for the purity of your deſigns*, you may obſerve that *purity* IV.

implies *a freedom from mixture of what more baſe with what is more noble*, whether that which is baſe be *predominant* or only *equal*. And therefore that your deſign may be *pure*, you muſt take care that 1. You deſign this courſe of life for thoſe ends alone, which indeed do only render it worthy being deſigned by you upon a rational account; for this muſt needs be that which is moſt excellent. 2. That you do not deſign this moſt excellent for any thing leſs excellent as a more ultimate end: Nay, That you do not deſign any thing leſs excellent as an end even *coordinate* with the more excellent, but only as *ſubordinate*. The latter points are thoſe wherein you may be moſt eaſily miſtaken, and wherein it will be moſt difficult to ſatisfie your ſelf of your own ſincerity. At preſent you may take this Rule: if you find your ſelf ſo affected with the leſs noble end that without it you have reaſon to think that you ſhould not undertake ſuch a difficult duty for the more noble end alone; you have reaſon to ſuſpect that the more noble end is *only ſubordinate*, and the more noble *truly ultimate*; and if you find that your deſires of the *leſs noble end* are ſo great as that, if you ſhould fail of it, you would find leſs complacency in your duty, than

you were ſure thereby to attain that which is ſuppoſed *more noble*, you will have reaſon to ſuſpect your deſigns of the leſs noble end to be, at leaſt, partial and coordinate. Both deſigns are *ſinful*; but with this difference, that the deſigning the more noble end for the leſs noble, argues the Will *perfectly depraved*, and implies no *volition*, but only a *velleity*, for that which is more noble, and therefore can no way entitle ſuch a perſon to the Divine favour; but the making the leſs noble end *coordinate*, argues indeed a *volition*, but ſo imperfect, as cannot move the Divine favour, who cannot chooſe but take ill ſuch a diſhonourable Competitor, and who will by no means yield any of his honour to another, nay, who has further declared it his pleaſure, either to have the whole heart, or none; who will by no means partake with his Adverſaries, but nauſeates and abhors the lukewarm perſon. But though, where this is expreſly deſigned, it can no way deſerve his love, yet, where it is irreptitious and by way of ſurprize, it may, at leaſt, *incline his pity*, upon the ſame account as other ſins of infirmity, to which the ordinary life of Mankind is ſuppoſed obnoxious, and for which allowances are made in the very ſtipulations of the Goſ-

pel. Yet will not this consideration suf-
fice to excuse your neglect of it; for both
negligence will make it cease to be a sin o
infirmity: and besides the *consequences* of
(whatever the *occasion* may be) are so per-
nicious, as may make you either less *servic-*
able in your Office, or less *acceptable* i
your performances of it; and are there-
fore, with all possible caution, to be a
voided.

V. V. But that I may descend, and spea
more plainly and particularly to your case
you may perceive that that which onl
renders the *Clerical Calling rationally de-*
rable, is that to which it is upon a *ration*
account useful, which can be nothing in th
World (the design of this Calling bein
to teach Men how to despise and easily
part with all such things the World cal
good) but only *the service of God* in a pe
culiar manner; and that this service is
fulfil his Will as far as you are capacitate
for it by this Calling, which only aims
the salvation of the Souls of Mankind.
sure therefore that the service of God, an
the salvation of souls be intirely your d
sign. And do not trust your saying
but make some experiment of your *affec-*
ons; for it is by their habitual inclina-
ons, and not by some warm lucid inte

als of reaſon, that your courſe of life is ke to be determined. And you are to emember, that your choice is irrevocable, hich muſt oblige you to a ſerious conſi- eration of what you do before you un- ertake it. Place therefore your ſelf by equent meditation in ſuch circumſtances herein no other end were attainable. Sup- oſe the Church were in a ſtate of perſecu- on, which is not only the *warning*, but ſo the *promiſe*, of the Goſpel; or that our flock were aſſaulted by the malice of ny *cruel*, or the ſcandalous example of ny *great*, but *powerful*, ſinner; or many ther ſuch hazardous caſes which may fall ut, though the Church be countenanced y the ſecular Government; would you ere follow the example of the *true* (*a*) *ſhep-* (*a*) S. Joh. *erd*, or the *hireling*? Could you, by your 10, 11, 12. wn example, let your flock underſtand hat your ſelf did ſeriouſly believe what our Calling muſt have obliged you to have aught and urged to them: *That* (*b*) *the* (*b*) S. Joh. *orld and all its allurements and menaces* xvi. 33. 1 S. Joh. *re to be deſpiſed, that* (*c*) *all things are to* xi. 15. *e accounted loſs and dung for the excel-* (*c*) Phil. *ncy of the knowledge of the croſs; that* iii. 8. (*d*) *tribulations upon this account were glo-* (*d*) Acts *ious, and* (*e*) *being counted worthy to ſuf-* ix 15, 16. (*e*) Acts *r for the name of Chriſt peculiarly honour-* v. 41. *able*;

(f) S. Mat. v. 11, 12.

rable; that (f) perſecutions and reproach and bitter calumnies ſuffered for ſo good cauſe were matter of exultation and exceeding joy? Could you even in theſe difficulties *repeat* your choice if it were reiterable? Or, if you were deſperate of another portion in this life, would you either wiſh it undone, or even actually do it if you could with honour? Do think this caſe Romantick even now; both this will be the ſecureſt way of ſing a faithful judgment concerning y own temper, eſpecially of that which neceſſary for this Calling; and this is of the chief duties and uſes of the calli

(g) Jer. xxiii. 2. Ezek. xxxiv. 4, 5, 6, 7, 8.

it ſelf, that you be ready (g) *to aſſiſt flock in the time of neceſſity*, and (h) *to down your life for them*, when it mi

(h) S. Joh. x. 11. Phil. ii. 17.

prove for their advantage. And, beli it, how proſperous ſoever you may fan Chriſtianity to be among us, you will fi it to be actually true, in a high degr by the *odium* you muſt needs incur b conſcientious diſcharging of your duty: admoniſhing ſcandalous perſons, *openly*, a others, *ſecretly*, of their Vices, and ſuſpe ing ſuch as would ſhew themſelves inco gible from the Communion; in *freely*, a ſometimes *openly*, rebuking the *great* as well as the *mean*, nay ſometimes m

in

naſmuch as their example is more peſtilen-
ial; in generally weakning the hands and
earts, and diſappointing the deſigns, of
mpious perſons, by ſhaming them out of
countenance, by reducing their compani-
ons, and generally awing them by a con-
ſtantly grave and ſevere behaviour.

VI. And by this experiment you may VI.
alſo perceive whether any leſs noble end
be ingredient in your deſigning this Cal-
ing: whether it be to gratifie the humors
of your Friends, or a vain-glorious ſhewing
of your parts, or a more honourable con-
dition of life even in this world, or a more
plentiful maintenance, or a politick deſign
of making your ſelf conſiderable in gain-
ing a party for your own deſigns; though,
I confeſs, the humour of our *Proteſtant*
Laity is generally ſo ſelf confident, and ſo
little *dependent* on their Miniſters (if they
do not *deſpiſe* them) as that this laſt Temp-
tation cannot *now* be very dangeróus. If
you can as chearfully ſerve God in the ab-
ſence of theſe temporal encouragements as
with them; if you can, as to your own
account, patiently bear with the ſucceſſleſ-
neſs of your performances, and ſatisfie your
ſelf in the conſcience of having perform-
ed your duty; if you be as induſtrious
and careful of a Cure leſs temporally ad-

vanta-

vantagious, as of one that is more, and
persons that cannot, as well as of those th
can, reward you; if you know, with t
Apostle, how to be abased, as well as ho
to abound; if you can praise God as chee
fully in a low, as in a prosperous condi
on; nay more, as having then a title
many blessings of which your prospero
condition is uncapable; if you can fi
your affections so disintangled from t
(i) Phil. i. 23, 24, 25. World, that you are, like (i) St. *Pa*
careless of living, upon your own accou
but only for the Divine Service; then
deed, and not till then, you may be
curely confident of the integrity of yo
intentions, and venture your self in t
warfare, as the *Clerical Calling* is expre
called by St. *Paul*, 2 Tim. ii. 3, 4. And
it were certainly most secure that yo
affections were thus generally alienat
from these more ignoble designs, that y
may satisfie your own conscience of yo
own freedom from the suspition of the
so, because the heart is so intolerably d
ceitful as that its inclinations cannot
certainly discerned till the object be ve
ed with advantagious particular circu
stances; and these cannot be so prudent
foreseen in general; it will, at least, co
cern you to make the experiment full
su

ſuch caſes as you are by your own inclinations obnoxious to, and whoſe circumſtances may very probably and frequently occur, and therefore may rationally be expected. Remember that this enquiry be performed, as in the ſight of God, to whom you muſt return an account of this Stewardſhip, and whom it is impoſſible to deceive; and for your own ſake, whoſe intereſt is not meanly, but, greatly and eternally, concerned in it: not only for your perſonal prejudice which you may incur by your imprudence herein, but alſo thoſe miſchievous conſequential miſcariages, which will involve you deeply in the guilt of the ruin of ſo many Souls as ſhall be engaged therein by the example, or imprudence, or negligence of their guide, who ſhould have been exemplary to them. It were well if you made this the ſubject of a Communion-exerciſe before you take Orders; for when you have deveſted your ſelf of all worldly deſigns, and have God alone before your eyes, and ſpiritual conſiderations; and have acknowledged your own inſufficieney to diſcern the deceitfulneſs of your heart, and have therefore humbly implored the Divine aſſiſtance, and entirely placed your confidence in him, and his inſpirations, not *extraordi-*

traordinary and Enthuſiaſtical, but, *Providential and moral*: That he may be pleaſed to clear your underſtanding from all prejudices of your will; that to your underſtanding, thus prepared, he would ſuggeſt the ſecureſt motives; that he would enable you with a prudent and diſtinguiſhing ſpirit in paſſing your judgment, and making your election of them; When, I ſay, you have done all this, you will then have the greateſt moral probability that is poſſible, that your judgment (if you can ſatisfie your ſelf of your ſincerity in obſerving theſe Rules) *is the judgment of right Reaſon*, and conſequently, in the way we are now ſpeaking of, *the Will of God*.

VII. VII. But neither is the purity of deſign alone ſufficient (unleſs you have abilities for it) either to preſume a *Call from God*, or to venture ſecurely and prudently on it. Not the former; for Gods deſigning men for particular Callings, is, in a *Providential way*, to be concluded from his gifts, which are the talents he intruſts us with, and therefore obliges us to improve, and that after the moſt advantagious way; ſo that where God has given natural gifts peculiarly fitting a perſon for a *particular Calling*, and where it is withal evident that either they fit him for no *other Call-*

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ling, or, at leaſt, not *ſo advantagiouſly*, or to a *Calling not ſo advantageous*; There, if he follow the dictate of *right Reaſon* (which is the only *Providential voice of God*) he muſt needs conclude himſelf in *prudence* obliged to follow this, rather than any other. But you may be here miſtaken, if you conſider either your *Gifts*, or your *Calling*, partially. Your *Gifts* you are to conſider *univerſally*, in regard of *themſelves*, or their *effects*, which may with any great moral probability be foreſeen, whether *natural*, or *accidental*: whether, as ſome of your *Gifts* do fit you for the *Clerical Calling*, ſo, they may not equally fit you for *another*? whether, if they fit you *only*, or *peculiarly* for this, yet, you may not have other qualifications that may make it *dangerous*? whether, if you have ſuch as may render it dangerous, the *danger* be *greater*, or *more probable* to come to paſs, than the *advantage*? whether, if you have *none*; yet you have not only *ſome*, but *all*, the qualifications for this Calling? whether, if ſome be *wanting*, they be either *fewer*, or *leſs conſiderable* than thoſe you have? So alſo, concerning the *Calling* it ſelf; you are to conſider whether, all things being allowed for, it be likely to prove more *advantagious*, or *diſadvantagious*, to you? whe-

whether it be more *neceſſary*, or only mo *convenient*? whether if more *neceſſary*, be alſo more *ſecure*, eſpecially in regard your *greater intereſts*? And, concern all theſe enquiries, you may fall into gr miſtakes, if you have not before recti your intention, and ſo fixed on a ri end, from whence you may deduce fa ful meaſures of things. It will there here concern you to uſe all poſſible p dence and caution; and you cannot be cuſed if you uſe leſs than you would i caſe wherein all your ſecular fortunes your life it ſelf were deeply hazard ſeeing theſe things are incomparably trivial.

VIII. VIII. I hope you will not ſo far ſuſp me of *Pelagianiſm* as to put me to the tr ble of an *Apology* for calling theſe *qua cations natural*. My meaning is not, theſe *natural qualifications* alone are ſuf ent for diſcharging the *Clerical Calli* Or, that thoſe *Auxiliaries* that are ſup added the only *natural*; but only, that ſuperadded Auxiliaries are grounded on improvement of ſuch as are natural, no *merits* rigorouſly obliging God *in po Juſtice*, but as *motives* mercifully perſ ding and inducing him, who is of him already *munificent*; ſo that the princi

and original ground of expecting theſe *ſupernatural Auxiliaries*, which can only be hoped for by them who are peculiarly called, can *antecedently* (as it is plain that the ground of their hope muſt be *antecedent*) be grounded on nothing but what is *natural*. To let this therefore paſs (that this whole diſcourſe may be deduced home to your caſe) it will be neceſſary to ſhew what theſe qualifications are, which will beſt be underſtood by their accommodation to the deſign for which you intend them. That therefore I ſuppoſe to be the taking of a particular charge upon you of the ſouls of a particular Congregation; ſo that according to the ſeveral ways of the miſcarriage of ſuch ſouls, you ought to be contrarily qualified for their ſecurity. And the miſcarriage of their ſouls being occaſioned by their *non performance of their duty*, your qualifications muſt conſiſt in ſuch requiſites as may induce them to that performance. And theſe will, in general, be reduced to two heads: *ſuch as may be neceſſary for informing them in their duty, and ſuch as may induce them to practiſe it*; for in both theſe put together their ſecurity does adæquately conſiſt. And in order to theſe two ends you muſt be endued with two requiſites: *Knowledge*,

for convincing their understandings; and *prudence*, for perswading their wills. By *knowledge* I do not so much mean that which is *Speculative* and *Scholastical*, as that which is more immediately *Practical*. For I suppose your charge to consist principally of the *illiterate multitude*, and that if you have any *intelligent learned Laity* that may be capable of higher things, yet that it is more rare and casual; and that in these qualifications, I am speaking of, we are not so much to consider what is *rare* and *extraordinary*, as what is *frequent* and *usual*; what is *useful* and *convenient*, as what is *absolutely necessary*. For both those *extraordinary occasions* cannot so much oblige to a peculiar provision, especially for those multitudes which are necessary for these services of the Church, all which cannot be expected capable of them; and those cases, being *extraordinary*, may be supplied by a few peculiarly gifted this way, seeing it is Gods usual way thus to distribute those χαρίσματα, which are indeed *convenient* for the edification of the Catholick Church *in general*, but not *absolutely necessary* for every *particular* charge. For these ends therefore, wherein your other studies of more necessary concernment, or the aversion of your own *genius*, may not

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incline you, or afford you opportunity, or enable you, to attain ſuch skill your ſelf as were convenient; it will be ſufficient that you hold correſpondence with ſuch as have it, whom you may conſult with as occaſion ſhall require, and ſo not be altogether unprovided even for theſe extraordinary occurrences. But that which will more peculiarly and indiſpenſably concern you, is that *more immediately practical* knowledge, which all are ſome way bound to obſerve, and of which none, which act prudently in their common concernments of the world, may be preſumed uncapable. And it were well that you would reduce all other ſpeculative knowledge to this, as it is certainly deſigned by God. My meaning is, that you would not begin with *notions* in inſtructing others, but that you would firſt ſtir them up to *practiſe* ſuch duties as are by all parties acknowledged to be eſſentially obligatory under the ſtate of Chriſtianity (as, God be praiſed, principles ſufficient for moſt of theſe are admitted by all conſiderable parties that violate the peace of *Chriſtendom*, however otherwiſe diſunited among themſelves) and ſo by that means bring them to *a careſulneſs of their ways*, and *a tenderneſs of conſcience*, and *an inquiſitiveneſs*

after their duty univerſally whatever it ma
be; which will prepare them for what o
ther inſtructions they may afterwards pro
capable of; and will be of excellent uſ
both for rendring your advice acceptab
and uſeful to them, when they firſt ſen
bly experience its neceſſity before it
communicated; and for preventing the
fuſion of any frivolous and unprofitab
notions, which are very dangerous to p
pular capacities (who are uſually mo
paſſionate than *judicious*, and are too pro
to impoſe their own private ſentiments
things, they do not underſtand, as w
as thoſe they do, on others, and ſo
make them the badges and characteriſti
of ſubdividing parties) and will be
beſt meaſure for ſuiting and proportion
their knowledge to their capacities;
they are certainly capable of ſo m
knowledge whoſe uſefulneſs they are ca
ble of apprehending; and no more is
ceſſary, if I may not ſay, *expedient*, to
communicated to them.

IX. IX. I could have ſhewn you, in m
regards, how incomparably more adva
gious this way is, even for the reduc
of *Heretick*s and *Schiſmatick*s, than
which is ordinarily made uſe of, an ab
diſputation: for by this means you

find that the only true cauſes of *heretical* and *ſchiſmatical pravity*, *obſtinacy* and *perverſity of will*, and *prejudices of the world*, and *the vain deſire of applauſe and victory*, and *their preingagement in a party*, and *that ſhame and unwillingneſs to yield* (even to truth it ſelf, when it appears their Adverſary) which unawares ſurprizes the moſt innocently meaning Men, will be removed before your reaſons be propounded, which, if by them they be thought more convincing, they muſt, upon theſe ſuppoſitions, needs prevail; and that the want of the removal of theſe is that which ordinarily makes diſputations ſo ſucceſleſs; nay that the *converſion* it ſelf of the *perſons* without the *purgation* of theſe *prejudices*, might indeed enlarge our *party* (a deſign too vain to be aimed at by any peaceable pious Chriſtian) but would never be advantagious to the *perſons themſelves* (the charity to whoſe *ſouls* ought to be the principal inducement to a rational and prudent perſon to engage him to endeavour their ſatisfaction) becauſe it were hardly probable that the truth it ſelf could be embraced *on its own account*, and ſo *for virtuous motives*, whilſt theſe humors were *predominant*; and to receive the truth it ſelf for *vitious ones* were a deſecration

and proſtitution of it, which muſt certainly be moſt odious and deteſtable in the ſight of God, who judges impartially of the *ſecret thoughts and intentions*, as well as the *exterior profeſſions* of Men; that, I ſay, theſe things are true, if *Reaſon* do not, yet *ſad experience* will, prove a full conviction. Beſides their receiving the truth it ſelf upon *humor* (and it cannot be judged to be upon any other account where it is not embraced upon a pious ſenſe of its *uſefulneſs*) would both be *ſcandalous* to thoſe that might perceive it (for Hypocrites cannot always be ſo cautious in their perſonations, but that ſometimes the *Aſſes ears* will appear through the *Lions skin*) and would render them as *uncertain* to any party as the cauſe that makes it. Nay if, after you had reduced them to this good pliable temper, you could not prevail on them in perſwading them to an aſſent to what you ſay, either through the *weakneſs of their underſtandings*, or *your own unskilfulneſs* in pleading for a good cauſe with advantage; yet you muſt needs conclude them invincibly ignorant, and therefore *excuſable* before God in this regard, as well as *poſitively acceptable* in others; and therefore muſt be as charitable in your demeanor to them, as

you believe, God will prove favourable in their final ſentence; which muſt needs be a great ſecondary ſatisfaction and comfort (that their errors themſelves are innocent) to ſuch as are more intent on the improvement of Chriſtianity it ſelf than any ſubdiving denomination. For if God himſelf, though he deſires that good Men ſhould attain the *actual truth* in order to the peace of Eccleſiaſtical Communion, be yet pleaſed to admit of ſome anomalous inſtances of his mercy, whoſe failing thereof ſhall not prove prejudicial to them; If, I ſay, God may *do thus*, and may *be preſumed to do ſo by you*; I do not ſee how you can excuſe your ſelf (if you diſſent) from forfeiting the glory of *uniformity* and *reſignation* of your will to God, which are they alone which make your other ſervices acceptable, or from incurring the blame of the envious murmuring ſervant, of having (k) *your own eye evil becauſe your Maſters is good.* Nay, for my part, I believe, that if you can here (as you ought to do in all caſes) be ſatisfied in expectation of a future reward from God; your patient and confident acquieſcing in the Will of God, even when your endeavours prove ſucceſleſs as to the end immediately deſigned by your ſelf,

(k) S. Mat. xx. 15.

will be ſo far from being a *diſcouragement*, as that it will indeed intitle you to a greater proportion of ſpiritual comfort; both becauſe you may then beſt *ſatisfie* your ſelf in the integrity of your intention for God when you can readily acquieſce without any gratification of your ſelf by victory in your diſcourſe; and becauſe the preſent *little* fruits of *your* labours may juſtly encourage you to expect a more plentiful *arrear* behind. Yet, I believe this preparation of your Auditors for your diſcourſes by a ſenſe of piety will not miniſter much or frequent occaſions of diffidence even of the *event*, nor conſequently of the exerciſe of theſe paſſive Graces, as well in regard of the *Divine aſſiſtance*, you may then hope for, as *your own abilities*. For when the perſon has thus rendred himſelf worthy of the favour, and has implored the Divine goodneſs for its actual collation; there can be no reaſon to deſpair of the *Divine aſſiſtance*, ſo far as it may not violate the ordinary Rules of Providence: ſuch as are the ſuggeſting ſuch motives to your mind as are moſt proper to prevail on the capacity of the perſon with whom you deal; the fitting you with advantage of proper and perſwaſive expreſſion; the ſuiting all to the

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circumſtances and apprehenſions of the perſon, and the like, which when they concur, cannot frequently fail of the deſired event. But that which does eſpecially recommend this method, is, that theſe moral diſpoſitions of the will are ſo frequently taken notice of in the Goſpel it ſelf as the qualifications that prepared its Auditors for its reception. For theſe ſeem to be the (l) *opening of the ears*, the (m) *touching of the heart*, the (n) *ſheeplike diſpoſition*, the (o) *preparation for the Kingdom*, the (p) *ordination to eternal life*, the (q) *true Iſraeliteſhip*, which are every where aſſigned as the reaſons of the converſion of many of them. But this only by the way.

(l) Iſa. xlviii. 8. l. 5.
(m) Acts xvi. 14.
(n) S. Joh. x. 14, 16.
(o) S. Luk. ix. 62.
(p) Acts. xiii. 48.
(q) S. Joh. i. 47.

X. THAT I may therefore return to the ſubject of my former diſcourſe, you may hence conclude, that all that your people are obliged to practiſe, that at leaſt, you are obliged to know; and that not only as a *Practitioner*, who may be ſecure in knowing his own duty, in the ſimplicity of it, with ſuch reaſons alſo of it as may be uſeful for rectifying his intention, which is the only thing that can rationally be conceived to render a duty acceptable to God; but alſo as a *Guide*, who ſhould alſo be acquainted with the nature of the duty it

X.

ſelf,

ſelf, and the reaſon why it is impoſed
God, and how it may contribute to
improvement of mankind, and what inf
ence every circumſtance conſiderable m
have on the morality of the whole du
For without theſe things you can ne
be able to make a true eſtimate of th
infinite caſes that may occur, having to d
with perſons of different complexions, a
different callings, and different habit
inclinations. Upon which account it w
concern you firſt to have ſtudied all th
Fundamentals, which are generally eſtee
ed ſo by perſons of all perſwaſions (ſu
are thoſe contained in the
Creed commonly aſcribed to t
Apoſtle) not that I conceive
neceſſary that you deduce
conſequences that may be inf
red from expreſſions uſed, ev
by approved Authors, even
theſe affairs themſelves; b
that you may be able, fr
your own Judgment, to gi
an account what concerning them is nec
ſary to be believed, and for what reaſo
that ſo you may be able to ſatisfie an
quiſitive Laick, and maintain the hono
of your place, which is to preſerve t
Keys of *knowledge* as well as *Diſciplin*
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(r) That this is the ſenſe of the Church concerning this *Creed*, appears, in that this is required of all perſons to be baptized, in the *Office of Baptiſm*; of all perſons dying, in the *Office of Viſitation of the Sick*; of all perſons thought fit to be confirmed or communicated, in the *Church Catechiſm*.

nd believe it, in this knowing age, it more than ever neceſſary. But for heſe things I would not have you too uch truſt the *Schoolmen*, or any modern ollectors of *Bodies of Divinity*, who do oo frequently confound *Traditions* with *pinions*, the *Doctrines* and *Inferences of he Church* with her *Hiſtorical Traditions*, he *ſenſe of the ancient* with the *ſuperadditions of modern ages*, and their own *priate ſenſes* with thoſe of the *Church*. If herefore you would faithfully and diinctly inform your ſelf herein, I do not nderſtand how you can do it with ſecuity to your ſelf that you do not miſguide your flock, in affairs of ſo momenous a concernment, without having reourſe to the Originals themſelves; wherein you ſhould cautiouſly diſtinguiſh what s *clearly*, and *in terms*, revealed by the Apoſtles, and what only is ſo *virtually* nd *conſequentially*; for it cannot be crelible that God has made the belief of hat neceſſary to ſalvation, which he has ot *clearly revealed* (ſo as to leave the nbelievers unexcuſable) and that cannot ationally be pretended to be clearly reealed, which is neither ſo *in terms*, nor n *clear and certain conſequences*. Now heſe Originals are the *Scriptures* as the

Text,

Text, and the *Fathers of the first and pure Centuries* as an *Historical Commentary*, controverted passages, to clear its sens First therefore the reading of the *Scriptu* is a duty, in all regards, incumbent o you; For these are they that (s) *are wri ten that we might believe, and that believi we might have life in the name of Chris* that (t) *are certainly to assure us of tho things wherein we have been Catechized* that are able to make us (u) *wise unto sa vation.* And particularly, in reference t your Calling, the Scriptures are said to b necessary for making (x) *the man of G* (an appellative especially proper to th *Clergy*, 1 Tim. vi. 11.) *perfect in teaching, in r proving, in correcting, in discipline* (so παιδ signifies) acts also peculiarly belonging t the *Clerical Calling*. And accordingly o (y) Church did oblige the *Clergy* to re

(s) Joh. xx. 31.

(t) Luk. i. 4.

(u) 2 Tim. iii. 15.

(x) 2 Tim. iii. 16, 17.

(y) Also that every Parson, Vicar, Curate, Chantery, Priest, and Stipendary, being under the degree of a Batchelor of Divinity, shall provide and have of his own, within three months after this Visitation, the New Testament both in Latin and English, with the Paraphrase upon the same of Erasmus, and diligently study the same, conferring the one with the other. And the Bishops and other Ordinaries by themselves or their Officers in their Synods and Visitations shall examine the said Ecclesiastical persons how they have profited in the study of Holy Scripture. Injunct. by K. Edward VI. Anno 1547. Edit. 11. of Dr. Sparrow p. 6, 7.

lso that every Parson, Vicar, Curate, and Stipendary riest, being under the Degree of a Master of Art, shall rovide and have of his own within three months after this isitation, the New Testament both in Latin and Eng- sh with Paraphrases upon the same, conferring the one ith the other. And the Bishops and other Ordinaries y themselves or their Officers, in their Synods and Visi- tions, shall examine the said Ecclesiastical persons how ey have profited in the study of Holy Scripture. Injunct. y Q. Elizabeth, Anno, 1559. p. 72. r. 16.

I shall read daily at the least one chapter of the old Te- tament, and another of the new, with good advisement, d the increase of my knowledge. Protestation to be made, promised and subscribed by persons to be admitted to any Office, Room or Cure, or other place Ecclesiastical, among he Articles of Q. Elizabeth, Anno, 1564. p. 127.

wo Chapters, at least, every day, con- erning which, according to the old rules, hey might have been examined by the *Bishop*, as also in *Erasmus*'s *Paraphrase*; which seems to have been Instituted to make amends for the length of the *Ro- man Offices* (injoyned by them on their Clergy under pain of mortal sin) above hat of our *Liturgy*; as conceiving the kill of the Clergy in the *Scriptures* of more moment for the discharge of their duty to he publick than their *prayers* themselves. Besides your skill herein is looked on as o necessary as that it is one of the seve- rest charges laid on all in the very collati-

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on of their Orders, that they be (z) di-
gent in reading the *Scriptures*.

(z) In the Offices for all the three Orders.

XI. XI. BUT you must not think th
charge satisfied in beginning to do so fro
the time of your *Ordination*. For yo
must remember that you are then to be
Teacher, not a *Scholar*; besides that yo
cannot pass a prudent judgment of you
own abilities till you have already experi-
enced them, and therefore must have be-
gun before. As you therefore read th
Scriptures, it were well that after readi
of any Chapter you would mark the dif
cult places, at least in the *New Testamen*
and, when they may seem to concern a
necessary matter of Faith or Practice (
you must remember that I am now speak
ing of the meanest qualifications that ma
be expected in him who would prudentl
take this calling on him) afterwards consu
Commentators, such as are reputed mo
excellent in their kind; and read them no
cursorily, but *carefully*, examining the
grounds to the uttermost of your capac
ty, seeing that you are to enquire, n
only for your self, but also for as man
as are to be led by you. First therefor
after you have read the *Commentator*, e
ther in *writing*, or, if that be too tedio

meditation, recollect the ſum of his diſ-
ourſe, by reducing them to *Propoſitions*;
hen apply the proofs to the Propoſitions
ey properly belong to. Then examine
e pertinency of his proofs ſo applyed; if
ey be *Reaſons*, from the nature of the
ing; if *Teſtimonies*, from the Authors
om whom he borrows them, by which
eans alone you may underſtand whether
ey mean them in the ſenſe intended by
m. And at laſt ſee how his ſenſe agrees
ith the Text it ſelf, by comparing it
ith the *cohærence*, both *antecedent*, and
nſequent. And for this occaſional uſe of
pounding Scripture, it were neceſſary to
skilled in the *Originals*; for all *Tranſla-*
ons being performed by fallible perſons,
d being capable of ſuch æquivocations
hich may frequently have no ground in
e Originals; the ſenſe, as collected from
ch Tranſlations, may very probably be
iſunderſtood, and therefore cannot be ſe-
rely truſted. But, of the two Origi-
ls, the *Greek* is that, which can with leſs
curity be neglected upon the principles
eady premiſed. For, ſuppoſing that
ur obligation is chiefly for *matters of*
ith, and ſo tranſcending natural means
knowledge; and *moral duties*, not evi-
nt, nor deducible, from the light of *right*
Reaſon,

Reaſon, as being ſpecial degrees, peculi
due to thoſe manifeſtations of the Di
love in the Goſpel, greater than could h
been expected from the *Divine Philan*
py, as it appears from reaſon alone; b
of theſe are proper to the *Goſpel ſtate*,
therefore are only to be expected from
New Teſtament, which, though in o
things it may require the *Hebrews*, for
derſtanding the *Helleniſtical ſtile*; ye
theſe things, being ſo peculiarly proper
the Goſpel-ſtate, and being many of t
meerly *new Revelations*, it cannot b
extreamly neceſſary, and therefore
Greek may be here ſufficient. Yet I
withal needs confeſs, that (for the *Go*
ment and *Governors of the Church*, an
rituals adopted into Chriſtianity by
poſitive Inſtitution of the Goſpel, the
Sacraments and other Solemnities of
Service of God) the knowledge of
Jewiſh Antiquities is very neceſſary
clearing ſome things of ſo momento
conſideration, and ſo ordinary practic
that you may not be able, without t
to give a full ſatisfaction to your Paro
cure, in doubts that may nearly con
them, which will therefore require a
in the *Rabbins*, if not in the *Hebrew T*
wherein they are written. And yet

here, conſidering the *fabulouſneſs* and *ſuſpiciouſneſs* of theſe *Rabbinical* Records in any thing *Hiſtorical*, I ſhould be much better ſatisfied with any information from thoſe more *certainly antient* Authors, which are extant in other Tongues, ſuch as *Philo* and *Joſephus* &c. and indeed ſhall not credit the *Rabbins* any farther than as they agree with ſuch *better atteſted* Monuments, or with the *nature* of the things atteſted by them.

XII. And upon the ſame account, I do not, for my part, ſee how you can well have neglected *the Fathers of the firſt and pureſt Centuries*, eſpecially thoſe that are, by the conſent of all, concluded genuine, and that lived before the Empire turned Chriſtian, who conſequently were free from thoſe ſecular enjoyments, which, in a ſhort time, ſenſibly corrupted that generoſity and exemplary ſeverity, which were ſo admirably conſpicuous in the Infancy of Chriſtianity. For, though it be confeſſed that the *Scriptures* are indeed clear in all matters indiſpenſably neceſſary to Salvation (which are the only ſubjects of my preſent diſcourſe) yet I conceive that perſpicuity to have been mainly accommodated to the preſent apprehenſions of the perſons then living, many of the phraſes XII.

being taken from doctrines or practices the
generally prevailing among them, and o
viouſly notorious to all, the vulgar, as we
as perſons of greater capacities. But th
all things, that were then clear, might no
as other Antiquities have done ſince, in
long proceſs of time, contract an accide
tal obſcurity by the *abolition*, or *neglect*,
thoſe then notorious *Antiquities*, on whi
that perſpicuity is ſuppoſed to depend;
that, ſuppoſing this perſpicuity ſtill to d
pend on ſuch Antiquities, Provide
ſhould have been obliged to keep ſuch A
tiquities themſelves unchanged, or any
ther way notorious than by the monume
ſtill extant of thoſe ages; cannot, I co
ceive, with any probability be preſume
either from the nature of the thing;
the deſign of the Scriptures, which bo
ſeem to have been written in accom
dation to particular exigencies, and
particular occaſions; and rather to i
mate, than inſiſt on, ſuch things as w
already preſumed notorious, and muſt ne
have been either more intricate, if bri
or more tedious and voluminous, if ac
rate, in explaining ſo numerous particul
Now, if this perſpicuity were accom
dated to the apprehenſions of them
whom they were, more immediately,
vealed

vealed; then certainly the Holy Ghoſt muſt needs be preſumed to have intended ſuch ſenſes as he knew them ready and likely to apprehend (epeſcially in ſuch caſes wherein the terms were taken from ſomething already notorious among them, and wherein they could have no reaſon to ſuſpect their miſapprehenſions, much leſs, ordinary means to rectifie them) and therefore, on the contrary, what we can find to have been their ſenſe of the Scriptures, in things perſpicuous and neceſſary, that we have reaſon to believe verily intended by the Revealer. Beſides that this is the uſual practice of our moſt accurate Critics, to expound their Authors, where difficult, by comparing them with other writers of the ſame time, or Sect, or Subject, which mention the thing doubted of more clearly; and therefore cannot prudently be refuſed here, where we are ſpeaking of the ordinary moral means of finding out the true ſenſe of the Scriptures. I do confeſs that the Fathers do not write in a method ſo accurate and fitted to the capacities of beginners as our modern *Syſtemes*, but with-, I think, it cannot be denyed but that they are, even upon that account, more intelligible than the Scriptures, ſo that they who are obliged to be skilful in the Scrip-

tures cannot, upon any account, be pre-
ſumed uncapable of underſtanding the Fa-
thers. Nor ought it to be pretended tha
the writings of the Fathers are too volu
minous and tedious a task for a youn
Man to undertake before his entring int
the Clerical calling; for both I do not ſe
how that way can be counted tediou
which is neceſſary, and only ſecure, ho
long ſoever it may be; nor is it indee
true, that the Fathers of the firſt thre
Centuries were a task ſo very tedious (
as for others afterwards, the more remo
they are, the leſs competent alſo they m
be for informing us of the ſenſe of the A
poſtles in an *Hiſtorical way*, of which alo
we are now diſcourſing; nay ſeeing th
the later writers can know nothing t
way, but what has been delivered to the
by the former, it will follow that they c
not be able to inform us of any thing ne
after the reading of their predeceſſors, a
therefore, though it might be *convenie*
yet, after the Primitives, the reading
the later Fathers cannot be ſo *indiſpen*
neceſſary) eſpecially if the counterfe
Authors and Writers be excepted, toget
with all thoſe that are lyable to any
ſuſpicion, and are reputed ſuch by lear
and candid men; and if their time w
improv

improved, as it might by moſt, and would by all, that would undertake this ſevere Calling upon theſe conſcientious accounts I have been already deſcribing. Beſides I do not know why they ſhould complain for want of time either *before*, or *after*, the ſuſception of Holy Orders, when as we ſee other Callings require ſeven years learning before their liberty to practiſe, whereas a much leſs time well improved would ſerve for this, even for ordinary capacities, that were grounded in the neceſſary rudiments of humane learning; and they have afterwards a maintenance provided for them without care, that they might addict themſelves without diſtraction to employments of this nature. All things therefore being conſidered, I do not ſee how this requiſite (how much ſoever it may amuſe ſome by its ſeeming novelty) is either *unneceſſary* or *unpracticable*.

XIII. Beſides theſe reaſons from *neceſſity*, I might produce others of *convenience* why young practitioners of Divinity ſhould deduce their doctrine more immediately from the fountains. As firſt, that by this means they may be beſt able to judge impartially, when they are leſs poſſeſſed with the favour of a party; whereas it is, I doubt, too frequently, the pra- XIII.

ctice of thoſe that no otherwiſe, firſt eſpou
a party, afterwards to ſee with no oth
perſpectives than what prejudice and inte
reſt will permit, not ſo much to enqui
what does indeed appear truly derive
from the Apoſtles, as what theſe conveigh
ers of Apoſtolical Tradition ſay in favou
of their own, and diſcountenance of the
Adverſaries faction. And ſecondly, th
would certainly much contribute to th
infuſing a peaceable Spirit into the Cath
lick Church (a bleſſing vigorous to b
proſecuted and prayed for by all goo
Chriſtians) which certainly could not chu
but conſiderably contribute further to th
actual peace of Chriſtendom, whoſe pri
ciples might undoubtedly in many thin
be better accommodated, if their Spir
were leſs exaſperated. This it would
partly by the inevidence of the reaſo
when examined; for it is generally the
experienced confidence that is moſt bo
and daring: partly in deriving princip
of accommodation from thoſe founta
which all do ſo unanimouſly applaud, a
wherein therefore they are moſt likely
agree, if ever Providence reduce them
a reconciliation: and partly becauſe by
means they will be leſs likely to broach
ny offenſive Doctrines, ſeeing that for

end, not only the Church of *Rome*, but our Mother the Church of *England*, (*a*) has required that no other Expositions of Scriptures be urged publickly but such as are agreeable to the Doctrine of the Fathers: your observation of which Canon I do not see how you can secure without knowing what they hold, nor know what they hold without reading them. Besides Thirdly, that the very conversing with such admirable monuments of Piety, where most of their very errors seem to have proceeded from a nobly designing excessive severity, and their practices rather exceeded, than fell short of, their doctrinal severity, must needs, like the conversation of God with *Moses* in the *Mount*, affect them with a proportionable splendor: to see them devoting all their wordly interests for the Service of the Church, exposing their lives and fortunes for the faith of Christ, I do not say, willingly and patiently, but even joyfully and triumphantly, (*b*) wearying their Judges cruelty, and blunting their Executioners Axes, with the multitudes of such as, without any enquiry, offered themselves, crouding and thronging to the *Catastæ*, the *Unguleæ*, the stakes and grid-irons,

(*a*) Imprimis verò videbunt, ne quid unquam doceant pro Concione, quod à populo religiosè teneri & credi velint, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti quodque ex illâ ipsâ Doctrinâ *Catholici Patres & veteres Episcopi* collegerint. *Lib. quorund. Canon. An.* 1571. *Ed. II. D.* Sparrow p. 238.

(b *Tertul. ad Scap.* 4.

irons, and other the moſt terrible executions that were ever heard of, with as much earneſtneſs and emulation as was ever ſhewn in the Olympick exerciſes, impatiently ſtriving for the honour of that which the World thought penal and calamitous. And laſtly that they muſt needs from hence make a truer eſtimate concerning the real deſign and duties of Chriſtianity, from thoſe times wherein it was undertaken upon choice and a rational approbation, and againſt all the contrary averſations of worldly intereſts, meerly for its own ſake, and when it was preached in the ſimplicity of it, without any *compliances* and *indulgences* gratifying either the humors or pretended neceſſities of a worldly converſation; than now when faſhion and education and worldly intereſts are the very inducements inclining many to profeſs themſelves Chriſtians, who otherwiſe take not the leaſt care of fulfilling their baptiſmal obligations, and wherein the vitious reſerves of the World have prevailed ſo far as to corrupt their very *Caſuiſtical Divinity*, and to make them believe thoſe things impoſſible, and ſo neceſſarily requiring the Divine favour to excuſe them, which yet were then univerſally performed. And to ſee how peculiarly the *Clerical Calling* was then honoured;

noured: that none were choſen to it but either ſuch as were deſigned by the more immediate inſpiration of the (c) Holy Ghoſt to their Ordainer; or by the general ſuffrages of (d) People concerning their unſpotted lives, when that extraordinary way failed; or by ſome extraordinary experiment of their excellent Spirits: ſuch were (e) renouncing all their poſſeſſions, and reſigning them to the common uſe of the Church, or ſome (f) exemplary ſuffering for the faith of *Chriſt* (which though not extending to death was then called (g) *Martyrdom*) beſides that zeal and inceſſant diligence in providing for the neceſſities of their cure, and thoſe perſecutions which were ſometimes as peculiarly their lot as they were Gods, muſt needs imprint a ſacred Awe and Reverence for the Calling, which if meaſured by preſent either precepts or precedents, cannot be deſervedly eſteemed.

(c) Dr. *Hammond* on i. Tim. 1. 18. (d) *Lamprid* in *Alexan. ſevero* & ibid. *Caſuab. S. Cyprian.* Ep. 34. (e) So *S.* Cyprian. *Pont.* in vit. *Cyprian.* (f) So S. *Aurelius* S. Cyprian Ep. 33. *Celerinus* Id. Ep. 34. *Numidicus* Ep. 35. (g) Vid. Pamel. in Ep. 9. S. *Cyprian* & *B.* Rhena. & alios ad *Tertul.* ad Martyr.

XIV. But to proceed. Beſides this knowledge of the prime neceſſary fundamentals it will alſo be neceſſary for to be skilled in all ſuch controverſies *as ſeparate any conſiderable Communions of Chriſtians.* For theſe alſo your flock, illiterate as well as learned, are obliged to practiſe. For it is certain that they muſt be obliged to make

make use of the Sacraments as the ordi
channels where Grace may be expe
and therefore must communicate w
some *Church*, and seeing every Church
not only assert its own, but censure o
Communions differing from her, and th
fore will not permit any person that en
her Communion to Communicate with
other; it will follow that they must a
concerned, as far as they are capable,
understand a reason, not only of t
Communion with ours, but their co
quent separation from other Churches.
seeing *Schism* is a sin of as malignant
influence to Souls as many others which
more infamous in the vulgar account;
must needs be your duty to secure t
from that, as well as other sins. Now
formal imputable notion of *Schism* as
being the *no necessity* of its dividing
Churches Peace; that any party of
may be excusable from it, they must b
tisfied: either that not they, but their
versaries, were the causes of the divisi
or that, if themselves were, yet it wa
their part necessary; which it is impos
for you to do even to your own prude
tisfaction, if you do not understand the
state of the Controversies, and the full f
of what is produced on both sides. And
kn

See the *Preface* to my Discourse of Schism §. 9. and the Discourse it self.

knowing the true ſtate of the Controverſies, you muſt remember, that the Obligation incumbent on you for knowing them does not concern you as they are the *diſputes of private Doctors*, or *even tolerated Parties*, but as they are the *Characteriſticks of Communions*; and therefore they muſt be the *Councils and Canons*, or ſuch other public Authentick Records of the Churches, or their acknowledged Champions as explaining their *Churches ſenſe*, and not their *own*, and the conditions practiſed among them without which their Communion cannot be had, in which you muſt be preſumed skilful. I do not think it ſo indiſpenſably neceſſary that you be skilled in all the particular Controverſies of meaner concernment, even betwixt different Churches themſelves, but thoſe that are mutually thought ſufficient to *ſeparate Communion*; nor in all thoſe themſelves, but in any. For as, for joyning in a Communion, it is neceſſary that all the Conditions preſcribed for it be lawful; ſo on the contrary, if only one be unlawful, it is enough to prove the ſeparation *not unneceſſary*, and ſo *not culpable*, nay, that it is *neceſſary* and *obligatory*; and ſo ſufficient to ſatisfie him in as much as he is concerned to practiſe. Your skill in theſe things will

will every way be obligatory on you: f
their ſakes that are capable, that you m
ſatisfie them; for thoſe who are not, t
you may *ſecure them*, (who, by how mu
they are leſs able to help themſelves, mu
conſequntly more rely upon your conduc
which will therefore lay the blame of the
miſcarriages heavily on you, if they be oc
caſioned by your negligence) and for th
reducing ſuch as are miſled, a duty too g
nerally neglected among the poor ſuperſ
tious *Natives*, though expreſly required b
the (*h*) Canons of our Church; ſo th
you are obliged, not only to be able t
teach your Flock, but alſo (*i*) *to reſiſt gai*
ſayers, to (*k*) *rebuke them with all authori*
(*l*) *to ſtop their mouths*, to convince an
perſwade the *modeſt*, and to confoun
and ſhame the *Incorrigible*. But, in dea
ing with Adverſaries, it were fit, that, i
accommodation to the method alread
preſcribed, of fitting them for rational di
courſes by firſt bringing them to a conſci
entious ſenſe of their duty; you woul
therefore fit your motives to thoſe prepa
rations, by inſiſting not only on the *Truth*
but the *Piety*, of embracing what yo
would perſwade them to, and the *Impie*
of the contrary; how *directly*, or *indirec*
ly, it countenances or encourages licen
ouſne

(*h*) Can. of the Church of *Ireland*. xl.
(*i*) Tit. i.
(*k*) Tit. ii.
(*l*) Tit. i. ii.

uſneſs; at leaſt of how miſchievous con-
equence the ſin of *Schiſm* upon ſuch an
ccount would be, and how inconſidera-
le the contrary palliations are for excuſing
t: that *Schiſm* is *a breach of Peace*, and
o a violation of the very Teſtament of
ur Lord; *of love*, and ſo diſowning the
haracteriſtick bage whereby Chriſtians
re peculiarly diſtinguiſhable from the In-
del-world; *a ſubdividing the Church into
actions and Parties*, and conſequently
hargeable with the guilt of the ſcandal
f the common Adverſaries, who by theſe
eans are induced to diſhonourable
houghts of the Inſtitutor of ſo divided a
rofeſſion, and are by theſe mutual exa-
perations enabled to ſee the infirmities of
ll Parties by their mutual recriminations;
nd ſo their minds become exulcerated and
mpregnably prejudiced againſt all the Rhe-
orick of the Goſpel, and uncapable of thoſe
nds deſigned by God in its publication
and oh how heavy an account will ſuch
iſhonour of God, ſuch fruſtrating of his
vangelical deſigns, and the miſcarriage of
uch a multitude of Souls, ſo dearly pur-
haſed by him, amount to!) beſides the
nternal miſchiefs following from it: *a
eakning the common ſtrength* by diſperſing
t into multitudes of inconſiderable fracti-

ons,

ons, ſingly conſidered, and ſo diſabling for any generous deſigns of taking care that great part of the World which ne yet heard of the Goſpel, beſides *the di lution of Diſcipline, the contempt of the thority, and weakned it, and ſo the gr liberty made for all the vices and ſcand of wicked men by a conſquent impunity.* would heartily recommend this conſide tion to our conſcientious diſſenting Breth who are affrighted from our Commun by the ſcandalous lives of ſome of pretended *Conformiſts*, how much the ſelves contribute to the Calamities they ſeriouſly deplore, by bringing a diſreſp on that Authority which ſhould, if ent tained with due veneration, either refo them, or make them ceaſe to be ſcand lous by their perfect excluſion from h Communion.

XV. XV. BUT that which you can leaſt of want, is a ſtudy *too much neglected*, beca *too little experienced*, among *Proteſtan* that of *Caſuiſtical Divinity*. For unl your *general Sermons* be brought home a applyed to *particular Conſciences*; I do n know how you can be ſaid to have u your utmoſt diligence for the Salvation particular perſons; and therefore h you can clear your ſelf from partic

miſcarriages. I am ſure, this is the way the Apoſtle St. *Paul* vindicates himſelf *from the blood of all men.* Act. xx. 26. that he had *not ſpared to declare unto them the whole counſel of God*, v. 26. and that, not only, publickly, but alſo, *from houſe to houſe* v. 20. nay that *for three years, night and day, he ceaſed not to warn every one with tears*; which expreſſions do certainly denote a greater frequency than that of their publick Synaxes, where their Preaching was in uſe; beſides that the words κατ' οἶκον, uſed for every one, cannot be underſtood of them *collectively*, but *Diſtributively* and *ſingly*. There is a remarkable ſaying quoted by *Clemens* (*m*) *Alexandrinus* from an ancient *Apocryphal* work: "That the companion of a good man can hardly periſh without involving the good man himſelf in a participation of the blame; which is certainly, in more ſever eſenſe, verifiable of a perſon engaged in the *Clerical Calling*, becauſe of the charge with which they are peculiarly inveſted. The charge it ſelf you may read in *Ezech.* xxxiii. (a paſſage I conceive very well worthy ſome ſerious thoughts before you undertake Orders) "the deſtruction come, and take away any

(*m*) Ἐὰν ἐκλεκτὸς γείτων ἁμαρτήσῃ ἥμαρτεν ὁ ἔκλεκτος· εἰ γὰρ ἔτως ἑαυτὸν ἤγεν ὡς ὁ λόγος ὑπαγορεύει κατηδέθη ἂν αὐτῷ τὸν βίον καὶ ὁ γείτων εἰς τὸ μὴ ἁμαρτεῖν. Tract. ſub nomine S. *Matthiæ Apoſtol.* apud *Clem. Alex.* Strom. vii. p. 537. Edit. *Lugd. Bat.* 1616.

any of your charge, whoſoever he be, dyes in his ſins; but you, if you have warned him, are reſponſible for him. N I do not ſee how you can be ſaid to h warned him, when you have not taken pains to inform your ſelf of his condit For, conſidering that you are not now expect *Revelations*, but to judge *a poſteri* by the appearances and ordinary courſe things; you cannot warn any of dan but ſuch as appear in a ſtate of Dem to whom God has threatned it, and t how culpable it is, cannot be judg without examination of particular circu ſtances. For do not believe that the *Pul denunciation* of judgments can ſuffice, that it can reach the end of theſe wa ings, the terrifying men from their ſ ſo as not only to make them entert ſome *ſtrugling velleities* againſt th but alſo to endeavour an *effectual re quiſhment* of them. For either they *Indefinite* and *Hypothetical*, involving deed all ſinners in the danger, b not telling who are ſuch, ſo that *Application* (which is of the moſt effe al influence for the reduction of any *pa cular perſon*) is left entirely to the too-p tially-affected diſpoſition of the per himſelf (whoſe very judgment being eit

diver

diverted or *depraved* by his vices, ſo that he is *unwilling* or *unable* to diſcern them to be ſo, and his very conſcience by that means either *actually* or *habitually* ſeared) he can be never likely to condemn himſelf, unleſs he be reduced by a particular conſideration of his own, for which he is not beholding to the *Miniſtery*; or they are ſo managed as that indeed no man can have reaſon upon that account to be particularly terrified. For conſidering that thoſe denunciations that are *general* do concern thoſe remainders of ſin which are in the moſt pious Perſons, as long-lived as themſelves; and accordingly that the *Publick confeſſions of ſins*, wherein the *pious* as well as the *impious* are concerned to joyn, and that without diſſimulation or falſhood, are ſuch as are confeſſed, in the very ſame terms, to deſerve the penalties ſo denounced, and yet it is moſt certain that *no condemnation does belong to them*; nay, though they conſtantly commit the like ſins, and therefore periodically have need of reiterating the ſame *Confeſſions*, as not being encouraged to believe it poſſible to relinquiſh all ſuch ſins, but only to ſtrive againſt them; by this means perſons are accuſtomed to confeſs themſelves *ſinners*, nay, *great ones* too, and ſo deſerve the

ſevereſt of theſe *Comminations*, and all this without any terror, ſuppoſing this to be common to them with the lyeſt Men living, to whom undoubt no terror does belong; Theſe thing ſay, being conſidered, they cannot her be obliged to believe themſelves actu in danger of theſe threats, and theref cannot, for fear of them, be obliged relinquiſh utterly their endangering merits. I doubt many a poor Soul doe this experimentally, who, though they l lived for many years under a terrible niſtery, yet never have been thereby ally terrified from thoſe vices to wh themſelves acknowledge the curſe of to be due, eſpecially if they were ſe and ſo might eſcape the cenſures and ticular reproofs of Men. Beſides that this means of only *Pulpit reproofs* you not pretend to ſay that you have wa ſuch perſons as either through *Irreligi Prophaneneſs*, or *contrary perſwaſions* caſions too frequent now a days, comprehending multitudes of Souls) bear the Church, or conſequently your ſelf from being accountable for t But, though in publick Preaching, were particularized more than they and charged with that peculiar ſev

hey deſerve; yet you muſt remember hat they are very few that can prudent- be ſo dealt with: *ſuch as generally pre- ded, and ſuch as were notorious*; ſo that all others that are not reducible to theſe ads (many of which may prove of as ngerous conſequence to the concerned ſons themſelves as theſe, if they perſiſt them) I do not ſee how you can chuſe t be Reſponſible, if you do not reprove em by a more cloſe and particular ad- reſs,

XVI. I know the degeneration of our XVI. eſent Age is ſo univerſal herein, and that en are naturally ſo diſingenuous, as that her than they will acknowledge them- ves faulty, they will ſtrain their wits Palliations and Apologies, eſpecially en countenanced by the practice of Men an otherwiſe ſevere converſation; that may not admire if you may find ſome o may conceive me ſevere in this point. t you muſt remember the liberty I ve deſigned in this whole diſcourſe, not flatter any one in affairs of ſo hazard- conſequence; and I do not doubt but at even thoſe my opponents themſelves ll believe this way, though more ſe- e, yet certainly, more excellent and re ſecure, and therefore though it were

only *doubtful*, yet it were *more conveni-*
ly practicable. But for my part, I think
so little doubtful, as that, laying aside
unwillingneſs that either *intereſt*, or
ſurpriſal of a Novelty, may create in m
againſt its reception; I think there ca
little pretended that may cauſe a ratio
ſcruple to an unprejudiced underſtand
perſon. For if a general denunciatio
Gods anger againſt impenitents had b
ſufficient, and no more particular appl
tion had been neceſſary to have been m
than what had been the reſult of the
ty Conſciences, or the good natures, of
perſons themſelves, or the peculiar pr
dential preventions of God; I do no
what neceſſity there had been of the
phets, as Watchmen, of old; or of *Pr*
ers now. *For that God is a rewarder*
puniſher of the actions of wicked men,
ever yet denyed that held a Provid
much leſs ſuch as owned any written
velations, which were able more diſt
ly to inform them what theſe rewards
and we know it is the reply of *Abr*
to *Dives*, that if *Moſes* and the *Pr*
were not able to aſſure them of the
tainty of theſe future rewards on ſup
tion of their impenitency, neither w
they be convinced though a Preacher

S. Luke xvi. 31.

ſent them *from the Dead*, ſo that upon this account the ſending of Prophets muſt have been needleſs, eſpecially of ſuch as were diſtinct from the penmen of the Canonical Books, and were ſent on proviſional meſſages, for concerning ſuch alone I am at preſent diſcourſing. Beſides the credibility of theſe rewards depended on the credit of the *Law* it ſelf, which was antecedent to the miſſion of *Prophets*, as being, that by which they were to be *tryed*, and therefore could not in any competent way be proved by their Teſtimony; which will appear the rather credible when it is remembred that temporal calamities were the uſual ſubjects of theſe ordinary Prophetick meſſages. The only thing therefore that they muſt have been ſent for muſt have been a *particular application* to the parties concerned. And accordingly this is their method ſtill to deliver their meſſage to the perſons themſelves: when to the *People*, as it was moſt frequently, in their *publick Aſſemblies*; when to their *Princes*, or to other *particular private Perſons*, ſtill their practice was accordingly. Nor did they ever excuſe themſelves (as too many are apt to do now) when perſons apprehended themſelves particularly concerned, by pretending that the application

was none of theirs; but ſtill they ow
it, and were ready to ſuffer the inflict
of thoſe whom they had thus exaſpera
And accordingly we find it reckoned
mong the principal qualifications of a
phet even by the *Jews* themſelves, tha
be, not only *wiſe*, and *rich*, but alſo
ant. And *Jeremy* is thus encouraged
harden his face like braſs, and that he
(n) Jer. i. 18. vi. 27. xv. 20. againſt the *Jews* like (n) *an impregn fortreſs*, that he ſhould not (o) *fear* faces neither (p) *be diſmayed*; and *Eſa*
(o) v. 8.
(p) v. 7. a Type of our Saviour, hardens his *like flint*, Iſa. l. 7. which I do not know what peculiar uſe it could prove in caſe, unleſs it were to embolden them they might not fear the threats or ma of the great ones in the performance their duty, which they had not been ſuch danger of without this applicat Beſides if this application were not peculiar employment of an ordinary phet, I do not underſtand what it was was blamed in the *falſe Prophets*,
(q) Jer. vi. 14. viii. 11. (q) *Preached Peace when there was no P* For that ever any of them was ſo in dent as to deny the truth of Gods de ciations againſt ſinners indefinitely i way credible; or that doing ſo, they c find credit in a Nation ſo ſignally co

ed of a Providence. Their crime there-
fore must have been, that they flattered
the wicked, and either made them believe
their faults to be none at all, or not so
great as indeed they were; or that God
would either *excuse* them *particularly*, or
not *punish them in this life*, or *not suddenly*, or *not severely*. And accordingly also
in the New Testament we find (*r*) S. *Ste-*
phen and the (*s*) *Apostles* charging their
crimes home on their Persecutors; and to
this end endued with an admirable (*t*)
χάρισμα, among other gifts of the Holy
Ghost then dispensed for capacitating them
for their Office. And that this particular
application was not grounded on such par-
ticular Revelations whereby those extra-
ordinary persons might have been enabled
to judge particularly of their cases, for
which we, who have none but human fal-
lible means of knowing the wickedness of
mens hearts, may now be thought less suf-
ficient; may appear from the frequent
mention of this use of particular reproof
as an (*u*) ordinary qualification for the
Clerical Calling, and from the like practise
of the most antient Fathers and Martyrs,
who every where (*x*) freely inveigh a-

(*r*) Act. vii 51, 52.
(*s*) Act. ii. 36. iii. 13, 14, 15. iv. 10. xii. 10, 11.
(*t*) Act. iv. 13. 29. xiii. 46. vid. num. xix.
(*u*) 2 Tim. iv. 2. Tit. ii. 15.
(*x*) S. *Justin. Mart.* Apol. and

against *Crescens* a *Cynick* Philosopher, and the *Romans*
Tertullian and *Scap*, & *Apol. S. Cyprian* ad *Demetrian*, &c.

against the particular scandalous persons of their times, and their persecutors. But these things are in themselves obvious, and are a subject too copious to be insisted on at present.

XVII. XVII. SUPPOSING therefore the necessity of a particular application, it will be easie to deduce hence the necessity of your skill in *Casuistical Divinity*. For if you must particularly apply, you must particularly know the state of the *Consciences* you have to deal with. And that you may judge it when known, you must know *the means of acquiring all virtues, and of avoiding all vices and sins, and the strength of all Laws, and the influences of all Circumstances considerable, and the way of dealing with all tempers*; that you may never judge rashly, that you may advise pertinently and successfully, that you may so provide for the present as that you may foresee dangerous consequences, that you may not run Consciences on perplexities by making one duty inconsistent with another; all which do some way or other belong to *Casuistical Divinity*. Especially it will concern you to be some way skilled in the Laws more immediately relating to *Conscience: the Law of nature*, and the *Positive Laws of God* and the *Church*, which

are to be your Rules in affairs of this nature. And, because the *Law of nature* intirely, and all other Laws as to their particular influences and applications to particular Cases, as indeed also all *useful humane learning*, do some way depend on the accurateness of your *method of Reasoning*; therefore here it were convenient that you be provided with those requisites for ordering it which are mentioned in my *Letter of Advice for Studies*. For without this your inferences will be lame and imperfect, and not secure to be relied on by a person in your dangerous condition.

XVIII. BUT, besides these qualifications of knowledge, for informing people concerning their duty, there are also other practical requisites for inducing them to the observation of it. Such are *an experience and prudence in the* Ars voluntatis (as Nierembergius *calls it*) *an undaunted courage and confidence in enduring all difficulties that may, and undoubtedly will, occur in the performance of your duty; a sweet and sociable behaviour that may win, yet grave and serious that may awe, the hearts of men*; but above all, even for the sake of your Cure, as well as your own, *a holy and exemplary life*. Of these in their Order. First therefore your first qualification of skill in the XVIII.

Ars

(y) Mat. iv. 19. Mark. i. 17. 2 Cor. xii. 16.

Ars voluntatis, the Art of (*y*) catching
that I may ſpeak in the language of
Saviour, and S. *Paul*, will require
experience in the nature of theſe me
diſeaſes, for your *information*; and *prud*
in the *application* of their cure; for w
out theſe you can with as little rati
confidence venture on their cure as
Phyſician that were neither skilled in
toms of *Diſeaſes* or the *Virtues of H*
and *Minerals* which are their uſual re
dies; and were as reſponſible for t
miſcarriage under your hands as the
makes *Empiricks* and *unskilful perſons*.
underſtanding the nature of theſe me
diſeaſes, you muſt remember that as *virt*
the *improvement*, ſo, *vice* is the *debauc*
of the rational faculties, and therefore
cannot expect to prevail on mens inte
and inclinations by a bare repreſentm
of the unreaſonableneſs of their actio
for it is clear that *Reaſon* is no mea
of the actions of *Brutes*; and there
whilſt Men live not above the *B*
principle, that which is *animal* and *ſenſ*
Reaſon is as little valued by them a
richeſt Indian Gems by the *Dunghill*
in *Æſop*. So that indeed your work
be firſt to make them reaſonable be
you propound your reaſons to them;

it is half done when you have made them capable of hearing reaſon. Whilſt therefore they are unreaſonable, you muſt deal with them as we do with *children* (it is a ſimilitude excellently urged and illuſtrated to this purpoſe by (z) *Maimonides*) firſt allure them by motives proportioned to their preſent capacities, to perform the *material actions* of virtue, till by uſe they be confirmed into a *habit*, which when it is *well rooted*, it will then be eaſie by ſhewing the rational advantage of them (which they will then be capable of underſtanding and perceiving) both to endear their duty, and rectifie their intentions, and ſo to make them *formally virtuous*. And the prudent managements of this affair are the (a), mentioned by (a) *Socrates*, the (b) *wiſe charming* in the *Pſalmiſt*, the (c) *Serpentine wiſdom* commended by our Saviour, the *craft* and *catching with guile* mentioned by (d) St. *Paul*. Now for this it will be neceſſary, in point of *experience*, that you be acquainted with thoſe difficulties in your ſelf (for thus our *Saviour* himſelf is obſerved, by the *Author to the Hebrews*, by his (e) *fellow feeling of our infirmities*, to be qualified for his being a *merciful High Prieſt*, and being *able to ſuccour them that are tempted*) "and in others "both

(z) *Port Moſis* Edit. *Oxonienſ.* 1655 p. 38. 139. 140, &c.

(a) apud *Platon.* in *Phæd.*

(b) Pſ. lviii. 5,

(c) S. Matt. x. 16.

(d) 1 Cor. xii. 16.

(e) Heb. ii. 17, 18.

" both as to their tempers, and habit
" inclinations, and callings, and daily co
" versations, and the temptations likely
" occur: to know the material virtues th
" are inclined to, and to lay hold on t
" *mollia tempora fandi*, their good hum
" and lucid intervals, and Providential
" pulses. For without these things y
cannot know either how to win them,
how to keep them, and secure them fr
Apostasy especially if of a fickle and v
able humor, as most men are in their
ritual resolutions. Besides *Prudence*
be necessary as to all its requisites: *Circ
spection*, to discern the whole case as to
the *Precepts* and *Prohibitions* to which
Action may be obnoxious; all the *In
nations*, and those many times very di
rent, if not contrary, in the same perso
all the *circumstances* accusing or excus
of which allowance is to be had; *Ca
on*, in a foresight of all dangers, which
on the aforesaid considerations may be p
bably expected, and in allowing for fu
probable contingencies: *Judgment*, in
commodating the *Laws*, and the *Act
and the *Inclinations* of the Patient i
due proportion, and providing for t
seemingly contradictous necessities.

XIX.

XIX. SO also, that *Boldneſs* and *Courage* is another qualification for this purpoſe, ſeems clear, not only from the Old Teſtament paſſages intimated formerly concerning Prophets, but alſo, from the New Teſtament where it is uſually mentioned as a χάϱισμα of the Spirit that was to fit them for the diſcharge of their *Clerical Calling*. Thus the *confidence* of St. *Peter* and St. *John* was admired by the *Sadducees* Act. iv. 13. which is intimated to have proceeded from the *Spirit*. v. 8. and accordingly this was alſo prayed for for the future v. 29. And this is alſo obſerved concerning St. *Paul* after his addreſſes to the exerciſe of his office, that he was *Strengthned in his diſputations with the Jews*, Act. ix. 22. which is Paraphraſed by his *ſpeaking boldly in the name of Jeſus* v. 27. And this I conceive to be that (*f*) *Preaching with Authority* mentioned concerning our *Saviour*; and that (*g*) *Preaching with Power, in evidence and demonſtration of the Spirit*, concerning the *Apoſtles*. And indeed without this you can never expect to be able to undergo the difficulties you muſt engage in, in the performance of your duty. For how can you tell the great ones of their ſcandalous Sins, or reprove gainſayers, or ſhame the guilty, or deſtroy the

XIX.

(*f*) Mat. vii. 29. Mark. i. 22 Luk. iv. 32.

(*g*) 1 Cor. ii. 4.

the confederacies of the Wicked, with
exaſperating many vitiouſly diſpoſed m
againſt you? And if you fear ſhame,
the ſpoiling of your goods, or the pa
your body, or death it ſelf; you
needs fear thoſe in whoſe Power it
inflict them on you; and if you do
then, conſidering that they are ſo fon
enamoured of thoſe things that tend
their ruin as that they bear their depri
tion with impatience, and, like mad-m
proſecute their benefactors with detra
ons and hoſtilities (ſo little ſenſible they
of the kindneſs done them, in diſſwad
and reſtraining them from them) you
never, upon theſe terms, be able to re
them from their danger. This is a q
lification, though now extremely negl
ed, of ſo very momentous conſequen
as that I ſhall beſeech you to be tende
it, for your *Flocks* ſake, if not for y
own. For, believe it, their everlaſt
welfare depends more nearly on the fi
lity of your admonition; and it is to
tle purpoſe for you to keep the *watch*
you do not give *warning* at the appro
of danger; or, with the *Dog*, to *obj*
the flock, if you do not *bark* when
Wolf is ready to devour them. Let
therefore the pretence of youthful mo

ſy, or the danger of petulancy or unmanerlineſs, or the accuſation of incivility, or ſlaviſh compliance with the ceremonies of the World, or whatever other pretences may be produced by ſuch as are either willing to Apologize for their neglect in this kind, or are conſcious of ſomething in themſelves that may deſerve the exerciſe of this dreaded ſeverity (as men are generally too ingenious in palliating the occaſions of their own ruin) rob you of a Jewel wherein the ſecurity of ſo many ſouls is ſo nearly concerned. You may, I believe, think it difficult, how to bring your ſelf to it, and when you have it, how to beware of offending on the oppoſite extreme, of being petulent and impertinent, and rendring your ſelf unſociable. For acquiring it I ſhould adviſe you to take care of ſpending your *Tyrocinium* under the wings of a *Patron*, at leaſt ſuch a one as would be offended with your *Freedom*; but rather in a management of an inferior little *Family*, 1 *Tim.* iii. 4, 5. And this may ſerve for acquiring an habit of confidence. But then for the reaſon of it, if I may take you for the perſon the former qualifications have ſuppoſed you to be, you cannot be unprovided: for he who values not any *Worldly enjoyment* as great,

great, can never be awed by any wor
Pomp; and he that undervalues even *d*
it self, the King of Terrors, can neve
affrighted by any Mortal, how great soe
whose power can extend no further, fr
the performance of his duty. But t
for avoiding the other extreme of *pet*
ry; believe it First, that, if you could
avoid it, yet it were much the safer ex
both for your flock, and for your
for your *flock*, who must needs be less
judiced by being charged with faults
are not guilty of, or unseasonably,
by being permitted in a total ignorance
such as are unquestionably dangerou
false alarm being sometimes more secure
none at all; and for your self, your
prudences in this kind being alleviated
many commendable ingredients, a zea
God, and a conscientious sense of
duty, and a good intention, and the
servation of a vigilant and active S
which is more frequently *useful* in
profession than its *restraint*. But Sec
ly, for avoiding it, if you take care
neither your self, nor the person con
ed, be in a passion when you advise
you will both find him more tractable,
your self more rulable, and more ste
in observing the prescriptions you hav

sol

ſolved on before. And then, for furniſhing you with ſuch rules of reſtraint of anger, other ordinary books may be ſufficient; and therefore I forbear.

XX. SO alſo for your *Converſation*, that it must be *Sweet* and *Winning*, may appear from the ſuppoſals already premiſed. For conſidering that the perſons, you have to deal with, are not as yet ſuppoſed capable of reaſon; and your very preſcriptions themſelves bluntly propoſed, are ſufficient to make them averſe from hearkning to you, and ſo to fruſtrate your whole deſign by an unreaſonable precipitation; you muſt therefore firſt allure them, not by the reaſons of the duties themſelves, but by that great good will you are to ſhew to them, whereby they may be induced, as Children are, upon account of their Parents, or other friends they are fond of, to believe that you would never adviſe them ſuch things if you were not very confident that they would effectually conduce to their good. Now to convince them of this your good will, you muſt condeſcend to their Childiſh apprehenſions as far as is Lawful, that is, you muſt ſhew it by a ſweet and willing readineſs to promote that which themſelves conceive to be for their good where it may not prove really inconſiſtent with it, by

an avoiding all needleſs occaſions of offending them, and by that means ſhewing an unwillingneſs to impoſe any thing on them to which they are averſe, without a great conviction of its being uſeful for their greater intereſts. But for this end you need not imitate them in all their actions, for that were not *to reach them out of the ditch*, but *to fall in your ſelf for Company*. But you muſt bear with their impertinencies, and ſtill (as near as you can) proportion their preſent duty to their preſent habitual abilities, not diſcouraging them in their failings, but rather thence taking occaſion to ſtir them up to a greater future diligence; and have a care of making them entertain harſh and unworthy notions of Religion: *That it is a ſtate of life, melancholy and ſad, and a perpetual valediction to all joy and comfort; that it renders a Man burdenſome to himſelf, and troubleſome to all the Society with whom he does converſe; that it is ſo wholly deſigned for future hopes as that it can have no portion in preſent enjoyments.* Rather let them know by your doctrine and behaviour *that it is not an exchange of joy for ſorrow, even in this life; but of inferior, baſer, leſs ſolid and leſs laſting joys for ſuch as are incomparably more valuable and more*

ſecure

ſecure; and that it is ſo far from diſturbing or embittering Societies as that, on the contrary, it obliges both to love and to be worthy to be loved, to do all the good we can to all mankind, which muſt needs mutually endear them; and qualifie them for a mutual renunciation of their own wills in compliance with each other, and that indeed, not only by way of complement. By all means therefore be chearful before company, that you may not bring an ill report upon the pleaſant Land of Promiſe, like the murmuring ſpies (*b*) but take a ſpecial complacency in ſeeing others chearful as well as your ſelf (it was recorded as a ſaying of our *Saviour* in the interpolated Goſpel according to the *Nazarenes*: *Nunquam læti ſitis niſi cum fratres in charitate videritis*) and do not willingly give any offence to any, but where juſtice and their own greater intereſt require it; and even then, take care that their offence rather be at their own *guilt*, than your *way of admonition*, at leaſt beware that they may have no *juſt reaſon* to take offence at it. But eſpecially take care to behave your ſelf chearfully in your exerciſes of auſterity, that they may underſtand that there are indeed other joys beſides thoſe of ſenſe, and that they are chiefly then to be

(*b*) Numb. xiii, xiv.

expected when the mind is freeſt from worldly ſolaces. But that which will be a ſpecial endearment of you to Society, will be neither to ſpeak evil of any behind their backs your ſelf, nor to hearken to ſuch as would; to prevent all quarrels before your preſence, which will be eaſier, either by preventing the occaſion or increaſe of paſſion, which will be alſo ſo much eaſier if it be taken before it grow unrulable; or by diverting the diſcourſe, or withdrawing one from the other; or, if they be already fallen out, by endeavouring their reconciliation, and a good underſtanding among them for the future; to be the common preſervative of peace among your flock, and the Arbitrator of their differences. Yet you muſt withal take heed that this compliance be not prejudicial to that *gravity* and *ſeriouſneſs* which is neceſſary for preſerving that Sacred reſpect to your *Office* primarily, and to your *Perſon* in regard of your Office, which is neceſſary for deterring many, even in a mute way, from their ſins, by virtue of thoſe unobliterated impreſſions of Conſcience and Modeſty, and that ſlaviſh honour of virtue and ſhame of vice, which naturally ſeize on the moſt debauched perſons imaginable. And ſeeing that the whole recommenda-

on

on of your Doctrine is, as I ſaid before, in accommodation to theſe Childiſh apprehenſions of the vulgar, reſolved into their eſteem of your perſon; you ought above all things to be tender of thoſe requiſites that are neceſſary either for acquiring this eſteem, or its preſervation. And this ſeeming contradiction that ſeems to be betwixt this *Compliance* and *Awfulneſs* may thus conveniently be reconciled, if you obſerve, that your *Compliance* be in your *Cenſures*, but your *Awfulneſs* in your *Practiſe*; by being a mild Judge of other Mens Actions, but a ſevere cenſurer of your own; condemning only *evil things* in others, but the very *appearances* of *evil* in your ſelf, as you muſt needs do if you would be *examplary*, and you muſt be exemplary if you would *awe*. For in order to your own practiſe, you muſt conſider, not only the *nature* of the *thing*, but the *Decorum* of your *perſon* (which, becauſe it is ſo neceſſary for capacitating you for the diſcharge of your Calling, you muſt be obliged to obſerve under pain of *Sin*) ſo that That may be lawful for a *Laick*, which cannot be ſo for you. For your own perſons ſake therefore you are to forbear, not only ſuch things as are *unlawful in their own nature*, but ſuch as are *inexpe-*

dient, not only ſuch as are *inexpedient*, but ſuch as are *indecent*; not only ſuch as are *indecent for others*, but ſuch as are ſo *for you*; not only ſuch as *are ſo*, but ſuch as may *appear ſo*; not only ſuch as may appear ſo on *juſt and reaſonable grounds*, but ſuch as may be *thought ſo* by others, and ſo may engage them in ſin, though *unjuſtly and unreaſonably*. Nay, even in things that were *lawful* for you, it were well that, if they be any thing *light* and *trivial*, as exerciſes and recreations, or telling of merry ſtories; that they were either not done before the vulgar Laity, or if they be, that they be managed with ſuch ſparingneſs and abſtemiouſneſs, that it may appear that they are rather uſed for their *profit*, than their *pleaſure*, and therefore that you be neither *tedious* nor *eagerly concerned* in them. But moſt of all you are to take care of jeſting with the inferior Laity themſelves, who, as they are leſs capable of reaſon, and ſo more awed by theſe ceremonial diſtances, are alſo more apt to deſpiſe you, when they ſee them tranſgreſſed by you.

XXI. XXI. BUT that which is the firſt ſecond and third requiſite for this Calling, as the *Orator* ſaid concerning *Pronunciation* in *Rhetorick*, is *a Holy and an Exem-*

plary

plary Life. For seeing that the vulgar is thus to be decoyed to embrace your Doctrine, not for its *Reason*, but for the *respect* they are first to entertain *for its Preacher*; as you must maintain your own credit among them, that they may be ready to believe what is taught them by you, so you must also let them understand that what you teach them is indeed believed by your self, and they can have no reason to believe you do so unless they see you practise it. For do not the same duties oblige, and the same menaces belong to you, as to them? and cannot you (even by your own confession) expect a more favourable hearing? (if you may not fear one more severe for the reasons already mentioned) and is *Hell* and *Damnation* the acknowledged reward of those actions you are guilty of your self? If you were fearful that this were true, certainly you would not venture on them; if you venture on them, how is it credible that you do believe them? If you do not believe them your self, how can you perswade others to believe them for your sake, who are (as I said before) uncapable themselves of judging of your solid Reason. How little solid soever this way of arguing be in it self, yet assure your self, it is that on

which the practiſes of the vulgar, to whoſe apprehenſions you are to accommodate your ſelf in this affair, are mainly grounded. I might have ſhewn you alſo further what influence this would have in procuring the qualifications already mentioned, that belong to Morality. For *Experience*; you muſt needs be better acquainted in dealing with other mens conditions, when you had firſt tryed their weakneſſes in your ſelf. This would inform you how tender a thing *Conſcience* is, and yet how tickliſh, how many miſunderſtandings it is obnoxious to, and how it is influenced by the difference of mens humors and conſtitutions. And this muſt, at leaſt, make you tender and cautious in dealing with them. For *Prudence* alſo, that being nothing elſe but the *impartiality whereby right Reaſon is able to judge concerning circumſtances*; and the *rectitude of Reaſon* conſiſting in the immunity of the underſtanding from all prejudices, either *intellectual* or *moral*; holineſs of life contributing to this immunity, removing thoſe moral prejudices which are of greateſt concernment here, muſt alſo be conſiderably advantagious for enabling it to judge *prudently*. So alſo for *Courage* and *Confidence*, how can he fear the faces of Men who undervalues

all

all that for which they fancy themſelves ſo very terrible, even *Death* it ſelf with whatſoever aggravations; who has the encouragement of glorious future hopes, and preſent viſitations; who is fully confident of the good will of God (from whom he receives them, when incurred in his Service) that his Tribulations ſhall be proportioned to his abilities; and accordingly that, if they be great, his Conſolations ſhall be the more, which are ſo much valuable beyond them, that the *ſevereſt Tribulations* prove in the event the *greateſt Bleſſings*, as intitling him to ſuch Bleſſings? So alſo it has been already ſhewn how a *ſweet* and *affable*, yet *grave and ſerious*, behaviour is either the expreſs duty of *Religion* it ſelf, eſpecially that of a *Clergy-man*, or a neceſſary conſequence from that excellent temper Religious exerciſes are likely to bring its *Practitioners* to.

XXII. NOW becauſe this *Sanctity of life*, in you, muſt alſo be *Exemplary*, it will therefore be neceſſary that it have two qualifications: that it be *Excellent*, and that it be *inoffenſive*. For an *Example* muſt be underſtood, in regard of them to whom it is propounded, to have the notion of a *Rule*; and a *Rule* muſt be able to rectifie the Actions that are to be ruled by it; which it cannot XXII.

not

not do if either *there be any obliquity in* ſelf, *or if its rectitude be unknown to the* p *concerned in it.* Its *Excellency* muſt be ceſſary in reſpect of the *Vulgar*, who are c cerned to imitate it; and therefore m exceed the ſtrict duty of a *Laick*. For u ly Learners do allow themſelves a libe of falling ſhort of their Copy; and the fore if ever the Laity do reach the ſe rity of their Paſtor; either they muſt the forward not make his Practiſe their P cedent, or be negligent of a further p greſs. The former I have already int ted, how unſuitable it is to their ordi apprehenſions. And how dangerous l later is, every mans experience may inſ him; that whilſt he grows negligent, looſes what he *has*, as well as fails of gains he *might have* made; and beſides is never likely to reach to that perfec at which, it is the duty of a *Laick*, as as a *Clergy-man* to aim. And you remember with what favour they are li to judge their own having reached example. Beſides, you ſhould con that they will not meaſure their own p fection by the multitude of duties, the excellent manner of performing th and that they are all ſenſible (of wh truth whether they were ſo or not)

you are obliged to ſome duties in which they are not any ways concerned; and that therefore they diſcharging their own duties as well as you do yours, though they be fewer, yet that they are equal with you. You muſt therefore ſo behave your ſelf as to neglect no part of your duty: whether as to your *general*, or your *particular calling*; as a *Chriſtian*, or as a *Clergy-man*, that may be ſubject to the obſervation of Men (for this kind of *Perfection* is acknowledged poſſible by all *Protestants*) and that, not only in omitting no duty, but in performing all the good that may be expected from your *Profeſſion*. Otherwiſe how can you (*i*) *ſilence Blaſphemers* with confuſion and ſhame whilſt they may have any juſt occaſion of carping at you? How can you (*k*) *adorn your Profeſſion*, and bring even Infidels to an acknowledgment of the glory of God by the excellency of your Converſation? Remember that theſe expreſſions now mentioned from the *Apoſtles*, are ſet down as the duty of *Private Chriſtians*; and what ſeverity muſt then be neceſſary for them who are to be *patterns*, not only to the *World*; but alſo to thoſe who are to be their *Precedents*? And beſides your *greater* ſins, it will concern you to be punctual even

(*i*) S. Pet. iii. 16.

(*k*) Tit. ii. 10. 1. Pet. ii. 12.

even in *ſmall things*; in fulfilling your d
ty, and performing your promiſes, h
frivolous ſoever the matter were. For
was it that gained the Phariſees ſuch a
putation of Sanctity; and yet not blam
by our Saviour, but their *Hypocriſie*
obſerving theſe minute things with a ſc
pulous ſeverity, but neglecting the weigh
er matters of the Law without reluct
cy. But eſpecially it will concern you
be cautious and ſevere in ſuch virtues
concern *a moral civil Converſation*, and
matters of *worldly intereſt*. For theſe
the peculiar objects of the *Love*, and co
ſequently of the *Jealouſie*, of the *Vulg*
and therefore here you may expect to
them moſt *ſeverely Critical*. And if th
virtues be taken care of, you may exp
to find them more favourable in cen
ing *vices of the Spirit*. For this is
which ſo ingratiates the *Quakers*, and
ther *Enthuſiaſts*, with them, whoſe o
vices of *uncharitable cenſoriouſneſs*, and
ritual pride, and *Imperious dogmatizing*, a
far from being noted by them as that, w
they gain *Proſelytes*, it is not upon *rat*
accounts (which they diſclaim under
opprobrious name of *carnal reaſonings*)
by a recommendation of their *Perſons*
on account of their ſevere obſervation
ſecular Juſtice. XX

XXIII. BUT it is also further necessary XXIII.
at this *Excellency be conspicuous.* And
is qualification, though of Excellent use
r your Flock, may prove of dangerous
nsequence to your self, if not discreetly
naged. The use of it for the good of
hers appears from those passages of Scrip-
re, wherein Christians are called (*l*) *the salt* (*l*) S. Mat.
the Earth, (*m*) *the City that is placed on* v. 13. Mark. ix.
hill, and cannot be hid, φωστῆρες (*n*) *the Lu-* 50. Luk.
naries of the World, (*o*) *not to be concealed* xiv. 34.
der Bushels, but placed in Candlesticks; (*m*) Mat.
d where they are commanded (*p*) *to let* v. 14.
ir light so shine before men, that they might (*n*) Phil.
th ir good works, and glorifie their Father ii. 15.
hich is in Heaven. Many of which are (*o*) Mat.
v. 15.
Mark iv.
21. Luk.
viii. 16.
xi. 33.
(*p*) Mat.
v. 16.
oken indeed to private Christians as well
others; but especially concern the Cler-
, who are to be luminaries to the Com-
onalty, as they to the Gentile World.
nd upon this account (the necessity of the
hurch requiring it) St. *Paul* himself (*q*) *be-* (*q*) 2 Cor.
es a fool (it is his own expression) even xii. 11.
publishing the materials of his own praise:
e suffering, and miracles, nay the Reve-
ions, which were such as might not only
efer him before the false Apostles, but e-
l him to the true ones themselves. And
st expressly he perswades them (*r*) *to pro-* (*r*) Rom.
de for things honest, not only before God, xii. 17.
2 Cor.
viii. 21.
but

but alſo before men. Accordingly the *ſhops* by the *Antient Canons* were not to any where without the attendance of ſo of their *Clergy* that might be able to Teſtimony of their behaviour; and St. *broſe*, (s) that ſevere diſtributer of his prohibited none for coming to him at time, tho he ſuppoſed that perſons w not be ſo unmannerly as to diſturb him neceſſarily when they ſaw him better ployed, as St. *Auguſtine* witneſſes; and ther *Biſhop*, in (t) *Sozomen* is mention to have kept open houſe, that any migh any time ſurprize him if engaged in indecent Action. You muſt not there think that when our Saviour reproves Phariſees for doing their Actions ſo *that they might be ſeen of Men*, and on contrary ſeems to preſcribe ſuch a ſecr as that (x) *the right hand may not what the left hand does*, that it is in all forbidden that our good Actions be kno or that we are always obliged to co them; but that it is expedient that conceal them when their publication not be peculiarly ſerviceable for the e cation of others; not to publiſh them any complacency we are to take in them ſelves, but meerly for that Service to for which we may be enabled by our

(s) S. *Auguſtin.* Lib. vi. Confeſs. c. 3.

(t) *Acacius Beræeus. Sozom.* Eccl. Hiſt. Lib. vii. c. 27. *Niceph. Cal.* Lib. xii. c. 47.

(u) S. Mat. vi. 2. 5.

(x) ib. v. 3.

putat

ntation among Men. I confeſs the publi-
ation of virtues is very diſadvantageous
n ſeveral regards for the perſon: partly be-
auſe *Experience* ſhews that the *heats* of *Re-*
gious Paſſions themſelves, as well as others,
vaporate by being *vented*; partly becauſe
t expoſes us more to the inſpection and
enſures of Men, which, whatever they be,
ay prove dangerous to us if they be in-
ended by us. For it is hard to intend
hem without ſome *complacency* and *con-*
rnedneſs in them, which, whether it be
or *God's ſake* or *our own*, is alike dange-
ous. For if we be *concerned*, then we
uſt needs be *diſcouraged* if they fall *con-*
ary to our expectations; or if they prove
vourable, it will be very hard to diſtin-
uiſh what is uſeful for the Service of God,
nd what only gratifies our own humors
n the object of our complacencies. Which
ifficulty is by ſo much the more dange-
ous, inaſmuch as it is more Spiritual, and
es eaſily diſcernable, virtues either ſuppo-
ed or real being its moſt dangerous temp-
ation. This is a deplorable caſe, to be at
he expence of denying our ſelves, and ſuf-
ering all the difficulties of materially vir-
uous Actions, and yet to loſe the reward of
hem by ſeeking it unduely and prepoſte-
ouſly. But on the other ſide, the conve-

niences

niences of having your Resolutions and ſe-
veral of your Actions known, are: th
expoſing your ſelf hereby to *publick*
ſure, you may, *if true*, take them for wa
ings and admonitions; if falſe, for try
and exerciſes of your Patience; that yo
may therefore terrifie and awe your ſelf
to a greater caution, when you remembe
ſo many *Critical* eyes ready to obſerve yo
lapſes; that you may avoid many impert
nent temptations which all will be aſham
to motion to a perſon unlikely to ente
tain them. And aſſure your ſelf that
were much more beneficial for the edifi
tion of your *Flock*, that you were *Hy*
crital than *Licentious*; and that it is
ſafer extreme to err in profeſſing *too*
than *too little*, as long as it does not *appe*
that your Profeſſion is not real. For th
Hypocrite only periſhes himſelf, but m
notwithſtanding *ſave others though* himſe
(y) 1 Cor. ix. 17. *be Reprobate*, as the *Apoſtle* does (y)
ply; and he honours Religion even
counterfeiting it, which muſt needs alle
ate his condemnation; not now to men
on that Hypocriſy by *ſurreption* (which
the only one that a well-meaning Perſon
in danger of) is both leſs dangerous, a
leſs imputable than Hypocriſy by *deſig*
But the ſcandalous licentious perſon is li

the *Dragon* in the *Revelations* (z) that involves the very *Stars* in his own ruin, or like him in the *Goſpel*, who not only breaks the Evangelical preſcriptions himſelf, but *alſo teaches others to do ſo too*. Who though he do it in the moſt frivolous inſtances, yet our Saviour himſelf threatens that he ſhould be the leaſt in the Kingdom of Heaven, that is, none at all, as it is uſually underſtood S. *Matth.* v. 19. Though, for my part, I had rather underſtand by the *Kingdom of Heaven*, the *Goſpel ſtate* (for this ſeems to be the notion of it St. *Matth.* iii. 2. iv. 17. x. 7. xi. 11. xiii. 24, 31, 33, 41, 44, 45, 47, 52. xviii. 23. xx. 1. xxii. 2. xxv. 1. and of the Kingdom of God, S. *Matth.* xii. 28. xxi. 43. *Mark* i. 15. iv. 26, 30. *Luk.* iv. 43. vii. 28. viii. 1. x. 9, 11. xi. 20. xiii. 18, 20. and accordingly the *Goſpel* it ſelf is called *the Goſpel of the Kingdom*, and they who are intereſſed in it, *the Sons of the Kingdom*, upon ſeveral occaſions) and by *the being leaſt therein*, the leaſt participation of its priviledges. According to which the meaning will be: that he who teaches Men to deſpiſe the leaſt injunctions of the Goſpel (who yet may ſtill own himſelf a Profeſſor of it, which cannot juſtly be pretended of him that teaches to deſpiſe the greateſt) ſhall

(z) Rev. xii. 4.

enjoy leaſt of the Goſpel priviledges, whether it be in a diminution of his reward, or a mitigation of puniſhment, or in enjoying exterior priviledges only in oppoſition to the interior. I have the rather mentioned theſe perſwaſions, becauſe I verily believe the fear of being noted of *Singularity* and *Hypocriſie* and *Affectation* does deter many, not only of the *Laity*, but the *complying Clergy* themſelves of our Church, from making an exterior profeſſion of what they do moſt conſcientiouſly practice in private; to whoſe Conſideration I ſhall only at preſent recommend that ſevere threatning of our Lord, that *of them, who are aſhamed of him before Men, he will alſo be aſhamed before his Father and his Holy Angels.* Now that you may accommodate theſe difficulties together, and ſo let your other Vertues appear, as that their *appearance* may not prove prejudicial to your Modeſty; you muſt take heed that that publick applauſe do not provoke you to think better of your ſelf than you really deſerve; which you muſt have reaſon to avoid, if you remember That whatever Men think of you, yet *you are really no greater than God knows you to be*, and that by this meaſure you muſt expect your reward; That Men are fallible

Mar. vii. 38. Luk. ix. 26.

fallible in their *Judgments* (judging according to *Fondneſs*, or *Affection*, or *Charity*, which will not only *provoke*, but *oblige*, them to judge well when they find no reaſon to the contrary, though indeed there be; by which means good Men themſelves may be miſtaken in judging *too favourably* of you, and that *Commendably*, in reference to themſelves) and in their *Informations*, knowing nothing but the bare *action*, but not the *intention*, from whence all its morality is moſt properly, and moſt ſecurely, eſtimable. Be ſure therefore that this ſhewing your Works to others be like the (a) *Cloud in the Wilderneſs*, which on the one ſide enlightned the *Iſraelites*, but on the other darkened the *Ægyptians*. So let their excellencies appear outwardly, that they may ſtir up your Spectators to the praiſe of God, and the emulation of your Example; as that, at the ſame time, only their Imperfections may appear inwardly to your ſelf, which may proſtrate you to as low a Humiliation. Beſides, it were well that beſides what they knew, you would reſerve ſome greater Excellency unknown, for which you might only have regard to God, who ſees in ſecret what he will openly reward. For if you can do

(a) Exod. xiv. 14.

any Excellent action for which you can have no motive or deſign in *this World*; then it will be clear that, even in thoſe whereby you may gain ſecular applauſe, yet that is not your either only, or ultimate, motive. And in general, where you find their *commendations* exceed your *merits*, let it ſtir you up to a *virtuous ſhame* of *being* leſs worthy than you *ſeem*.

XXIV. XXIV. BUT that without which all theſe qualifications will not ſuffice, if ſeparated from it, and without which you cannot prudently venture on ſuch a dangerous Calling, is a *Reſolution* of perſiſting in them all firmly and unmoveably for the future. For this is the *prudent Conſideration* of the builder ſo much commended by our Saviour (and you muſt remember that the Analogy holds very well in the *Clerical Calling*, for as himſelf is called an *Architect*, 1 *Cor.* iii. 10. ſo his employment is called *Edification*, not only there but alſo *Rom.* xv. 20. *Gal.* ii. 18. 2 *Cor.* x. 8. xii. 19. xiii. 10. *Eph.* ii. 20, 21. iv. 11, 12.) that built his Houſe upon a Rock, againſt which neither the rainy Torrent, nor the violent Rivers, nor the Tempeſtuous Winds, were able to prevail. S. *Matth.* vii. 24, 25. For you muſt remember that

not to maintain your building is as great folly and Imprudence as *not to finiſh it*; though indeed, *final Perſeverance* being the only accompliſhment of this building, it cannot be *finiſhed* if it be not *maintained*. You muſt therefore beſides the former qualifications, which are requiſite to this purpoſe, remember that the Calling, you are undertaking, will oblige you for your *life*, and therefore your choice, if imprudently made, will *therefore* be of worſe conſequence, becauſe it is irrevocable; ſo that your chief care muſt be to foreſee whether you be able to perſevere afterwards in maintaining what you have begun, and that for your whole life. And for this end you muſt conſider your qualifications themſelves: whether they have appeared only in *ſingle Acts* or in *Habits*; or if in Habits, whether they be *newly acquired* or *ſtrongly confirmed* and *rooted* by *cuſtom*; for you cannot truſt any other Habits for their duration for ſo long a time. Beſides you muſt conſider whether your Temper be *fickle*, or *ſtable*: if it be fickle, you can truſt no Habits themſelves longer than you perſevere in the ſame humour, or till they may decay gradually according to the method of their acquiſition. Then alſo you muſt conſi-

der the *difficulties* you may have occaſion to conflict with, which if they be leſs than thoſe you have already dealt with, or *equal*, you may hope to perſevere; but if *greater*, you cannot conclude that, becauſe your Habits have been ſo confirmed as not to yield to ſmaller Difficulties, therefore they would be able to hold out in greater Tryals. And for thoſe you muſt not only foreſee ſuch as you are likely to encounter at your firſt entrance upon this holy Calling, but ſuch as you may probably meet with in the courſe of your whole life, but ſtill with regard to the proficiency you may make in confirming thoſe Habits you have againſt the time you may have occaſion to meet them in, if you be not deficient to your ſelf. Nor would I have you think that I herein make your *future hopes* of the Grace of God a *Cypher*, in requiring you to foreſee all future difficulties, and to meaſure them by proportion to your *preſents ſtrengths*. For you ſee I do not deny the neceſſity of the Grace of God for bringing you to this excellent frame of Spirit I have been hitherto deſcribing. Nor do I deny all ſuch hopes of Grace for the *future* as may be grounded on Covenant-conditions, your co-operation and improvement of what you have at preſent

preſent. So that the only Grace whoſe hopes I have ſeemed to exclude, is that which is extraordinary and uncovenanted, ſuch as is all that which is neceſſary for overcoming thoſe difficulties, which you have voluntarily incurred your ſelf, and which were not likely to befal you in an *ordinary courſe of Providence*, nor are brought upon you by an *extraordinary*. But as for other difficulties, which *cannot be foreſeen*, but are meerly *caſual* in reſpect of *ſecond Cauſes*; you need not be ſo *anxious*, but leave them confidently to that Providence which has prohibited your carefulneſs for them; and do not fear your being diſappointed in ſuch dependences as are not *raſh* and *imprudent*, as long as you are otherwiſe careful of performing thoſe *Duties* on which your Title to theſe *Promiſes* do depend.

XXV. IF you be already engaged in Orders, as this diſcourſe ſuppoſes you not to be, you may be tempted to think all that has hitherto been ſaid digreſſive and unſeaſonable. But you will find no reaſon to do ſo after a little recollection. For as, if you be not, there will be no occaſion for ſuch a ſurmiſe; ſo if you be, yet it will be uſeful to you, if not as a warning to ſhew you what you are to do, yet XXV.

at leaſt as an information, both what you ought to have done before, and what you ought therefore to be penitent for, if you hitherto have neglected it, and upon what you are to lay out your whole endeavours for the future. But, to proceed, ſuppoſing now that you are the Perſon I have been hitherto deſcribing, you cannot ſtand in need of any *particular Rules*; for if you be thus called by God you ſhall be *taught by him* in the performance of the duty to which he has called you (I mean this *Teaching* as well as the *Call* in an *ordinary providential ſenſe*, which is that wherein the Propheſies concerning it are verified under the Goſpel) for both this *Prudence* and *other Abilities* will be able to guide, and this *Piety* to ſuggeſt, what is fit to be done upon all particular exigencies; and as thoſe themſelves are gifts of the Spirit, ſo their improvement will entitle you to greater, ſo that their direction and influence is rather to be imputed to God than Man, though it be true, that now by virtue of the Evangelical Covenant they are uſually conferred in the uſe of ordinary means, and this, reaching particular circumſtances, muſt needs make all rules unneceſſary. If you do not underſtand this coherence, you may more clearly by this

chain

chain of principles: First, the Providential teaching and direction of God is that of Right Reaſon, ſo that they that are led by it are led by God; Secondly, that we may be led by right Reaſon two things are *neceſſary*, and theſe two are *perfectly ſufficient*: Firſt, that the rational faculties be rectified; and Secondly, that the lower appetite and other executive faculties be in a ready diſpoſition of being obedient to reaſon. And both theſe muſt needs have been ſuppoſed in the qualifications now mentioned. For the rectifying of the rational faculty *does* require only: that nothing be taken for granted precariouſly, and that the underſtanding be not diverted from its ordinary natural courſe of examining things to the full. For it is from the firſt principles of reaſon *impoſſible* that the underſtanding taking no principles for granted but ſuch as deſerve to be ſo, and proceeding orderly in deducing conſequences from them, ſhould be miſtaken. I do not mean that the underſtanding proceeding thus is always infallible as to the *nature of the thing*, becauſe it may miſtake ſome principles for ſelf-evident that are not ſo, merely upon an account of that natural dulneſs it contracts from the body; but it is always infallible *as a rule of Morality*,

rality, that is, *the lower faculties conforming to it can never be guilty of any Immorality*, becauſe the error, if any be, muſt needs be *invincible*, and ſo *inculpable*. And upon this account God, who does not undertake, nor is concerned, to direct the underſtanding any further than it is neceſſary for the ſaving of the perſon, cannot be reaſonably conceived to have any other Infallibility in his deſign than this moral one, at leaſt, is not obliged to have it. Now for the rectifying of the rational faculties you are *Firſt*, ſuppoſed to have uſed means for informing it by your skill in thoſe ſeveral Studies which have been hitherto adviſed; you are *Secondly*, diſſwaded and prevented from imbibing any prejudices, or any corrupt affection for one party by your immediate recourſe to the Originals themſelves; you are *Thirdly*, adviſed for the moſt accurate improvement of your judgment in a clear and advantageous method of reaſoning; and *Fourthly*, in the uſe of all theſe means you have been ſhewn how you may in an ordinary way be confident of the aſſiſtance of Divine Providence in ſuch caſes as you cannot ſecure your ſelf in by your moral diligence: whether for removing ſuch prejudices as you could otherwiſe hardly

diſcover

diſcover to be ſo; or by Providential placing you in ſuch circumſtances wherein thoſe Reaſons may offer themſelves to your cognizance which you could otherwiſe never have diſcovered; or by capacitating your judgment for a more equal cenſure concerning them; whether by improving your natural capacity to a more than ordinary perſpicuity; or by rendring intellectual objects more intelligible by your greater experience and familiarity, and fixation of your mind upon them; or by fitting them to ſuch times when your judgment may be leſs diſtracted, and conſequently more quick and apprehenſive, and by giving his holy Spirit by virtue of which they are to be diſcerned. Now when all theſe things are thus ſecured, certainly there cannot be more probable human means thought on for finding even the truth it ſelf, and therefore the rational faculties muſt have the greateſt ſecurity they are capable of, and to greater they cannot be obliged. And then, conſidering that natural Reaſon thus purified is (*b*) *the Candle of the Lord*, and that the Spirit which may thus be expected is the (*c*) *Spirit that leadeth into all Truth*, and the (*d*) *Divine Unction that teaches all things*; I do not ſee why it may not be

(*b*) Prov. xx. 27.
(*c*) Joh. xvi. 13.
(*d*) 1 Joh. ii. 20, 27.

be ſaid as truly here as it was falſely ſaid
(e) Act. xii. 22. of (e) *Herod*, that the judgment of Re-
ſon thus rectified is *not the voice of Man but of God.* And then for the ſecond thing required to this rectitude of Reaſon, the ſubjection of the lower Appetite to the ſuperior part of the Soul thus rectified, that is the whole deſign of a *good life*, a qualification already ſufficiently recommended, which therefore needs not to be further ſpoken of at preſent.

XXVI. XXVI. SO that, if you be already Ordained, you ſee, that according to theſe principles, your main duty will be, either ſeriouſly to ſet your ſelf to the acquiring theſe qualifications, if you have hitherto neglected them; or, if you have not, to *take a care of keeping your Garment that none may ſee your ſhame, and retaining your firſt love* (the very warnings of our Saviour himſelf to thoſe of your profeſſion *Rev.* iii. 18. ii. 4.) to perſevere in thoſe excellent diſpoſitions that you have ſo happily begun, and from thence to deduce Rules for your following Practices. For rendring theſe requiſites a little more uſeful, I ſhall only add two things more, and ſo put an end to your preſent diſturbance. The firſt ſhall be concerning the manner either of acquiring, or exerciſing

theſe gifts, eſpecially relating to practice, that may be moſt beneficial both to your ſelf, and the publick; the ſecond concerning the manner of dealing with your Pariſhioners that may make them capable of your Inſtructions. Concerning the former, it has been already intimated before, that the moſt proper way of perſwading mankind is firſt to allure them to the performance of actions *materially virtuous*, and by a frequent repetition of them to beget an *eaſineſs* and *delight*, and a *rooted habit*, which, when acquired, and that *averſeneſs* and *ſenſuality*, which before had rendred Men uncapable of good Councils, being removed, you may then propound your Reaſons with ſucceſs, and rectifie their Intentions, and render them *formally virtuous*. That therefore which will moſt concern you, for the *Publick* as well as your *own Soul*, is, the rectifying your intention. Seeing therefore right intention is to be meaſured from the due end, you muſt take care that all your Religious actions in general be deſigned with an intention ſo habitual and deeply rooted, as that all particular ones may, according to the degree of deliberation they proceed from, partake of the ſame either *virtually* and *interpretatively*, or *explicitely* and *particularly*.

ticularly. Now the proper end of Religious actions being the ſervice and pleaſing of God, you muſt take care that they be performed with that deſign which you know to be moſt pleaſing to him: and that is the doing them purpoſely for his ſake; and that they are ſo done you may beſt ſatisfie your ſelf by examining whether they proceed from a principle of Divine Love. Exerciſe your ſelf therefore daily to bring your ſelf to this habitual ſenſe of the Divine Love, which will even in this life abundantly recompence the pains you may be at in acquiring it. For both in reſpect of *your ſelf* and of *your Flock* you ſhall find it advantageous. To your ſelf the advantages will be: that by this means you ſhall beſt ſecure the reward of your virtuous actions, when you do not only perform them, but perform them upon a virtuous motive; that by this means your duty ſhall become, not a *task*, but, a *real pleaſure*, proceeding from ſuch a pleaſing and endearing principle; and having the omnipotence and good will of God to *ſecure you* from the fears of disappointment when your deſires are *reaſonable*; and as a ſure *Refuge* and *Sanctuary* to have recourſe to, when they *are not*; and that you will not be ſubject to the

ſlavery

ſlavery of ſuch deſires themſelves, which are the Originals of all Miſery even in this Life; and your performance of your duty will be more univerſal; not only in things *agreeing* with your humour, but even in thoſe which are moſt *contradictory* to it, which will be ſo much the *more acceptable* to God by how much it is *leſs ſo* to our ſelves. Beſides, it were well that you would endeavour to render your love as *rational* as you can, and as little dependent on the paſſions of the lower appetites; for by this means your tranquility will be continual, and not depend on the viciſſitudes of humours; ſeeing, if you be led only by reaſon, that being always *true*, muſt conſequently be always *ſeaſonable*; and that the reaſon whereby you judge concerning your own condition were rather grounded on your *Actions* than your *Affections*, ſo as never to think better of your ſelf when you find your affections *warm*, if your actions are not correſpondent; nor the worſe, when your affections *Flagg*, your actions ſtill continuing conformable. This rational rectifying of your intention would ſtill oblige you to keep an habitual attention and watchfulneſs over your actions, and yet would make attention it ſelf leſs neceſſary by being

being habitual, and make it leſs affected. It would make it *leſs neceſſary*, becauſe *virtuous habits*, as well as *vitious*, would breed a *facility* and *inclination* to *virtuous actions* even antecedently to *deliberation*. It would make it *leſs affected*, becauſe Piety would appear in ſuch actions where affectation could not take place, as well as where it might (for indeliberate actions are not capable of affectation) and becauſe it would make an uniformity in all actions of your life, which were remarkable. Which muſt needs make your life exemplary with more advantage to your ſelf as well as to the vulgar: *to your ſelf*, becauſe obſerving of Rules could not be practiſed but in actions deliberate, which are but few, and muſt be handled more tediouſly; whereas this way of ſecuring acts by habits and habitually right intentions, would at once provide for all, by diminiſhing their number, and by directing ſuch as would remain: *to the multitude*; who by this means muſt better be convinced of the truth and ſincerity of their Paſtor, when their moſt accurate inſpection could diſcern no affectation, and that by all appearances it ſeemed real not *hypocritical*.

XXVI

XXVII. FOR *managing your Cure* it were well that you would constantly allot some time daily from your Studies for *visiting them*, when you shall think them best at leisure. And because the particular persons may be more than you may be able to deal with in an *ordinary way*, therefore for their ordinary Cure you should first win *Parents* and *Masters* of Families to a sense of Piety, which being once performed, you may then easily induce them to a care of the Souls of their (*f*) *Children* and *Sevants*, by shewing them how their Religion would conduce to their very *secular interest* (that hereby their *Servants* would prove *more faith-*

(*f*) This was required from all Ecclesiastical persons: Item, That every Holy-day throughout the year, when they have no Sermon, they shall immediately after the Gospel, openly and plainly recite to their Parishioners in the Pulpit, the Parer Noster, the Credo, and the Ten Commandments in English, to the intent that the People may learn the same by heart, Exhorting all Parents and Housholders to teach their Children and Servants the same as they are bound by the Law of God, and in conscience to do. Injunct. by K. Edward vi. in the Collect. aforesaid p. 22. Injunct. by Q. Elizabeth A. 1559. p. 69 ib. Item, whether they have charged Fathers and Mothers, Masters and Governours of Youth, to bring them up in some virtuous Study or Occupation. Articl. of Visitation by Arch-B. Cranm. under Edw. vi. p. 26.

 ful,

ful, and their *Children more obedient* and comfortable to them) that therefore they ſhould keep up their *Family Duties* conſtantly; their *Morning* and *Evening Prayers*; that occaſionally they would inſtil an inſtruction in their Duties, by having ſome good Book read to them all, eſpecially the *Whole Duty of Man*, according to the Method of the Partitions therein preſcribed, every *Sunday* one; that they would, by your advice preſcribe ſome ſelect (*g*) paſſages of Scripture fitted for their practical uſe, *to be gotten by heart to them*; to inſtruct them as they find them capable, in the Art of *Holy Meditation* and *mental Prayer*; to ſtir them up to a *frequent Communion*, and to deſire your *Advice* upon occaſion of any important ſcruple, whether in order to the Sacrament, or upon any other occaſion; and to influence them all by their *word*, and *example*, and *exhortation*, and *peculiar encouragement*. Then endeavour what you can, to aboliſh the *Nurſeries of Vice and publick Debauchery*, not by imploring the Magiſtrates aſſiſtance (that becomes ſecular perſons rather than your ſelf, and would be apt to harden the hearts of the perſons

(*g*) This was enjoyned on all Teachers of Children: 41 Item. That they ſhall accuſtom their Scholars reverently to learn ſuch ſentences of Scripture as ſhall be moſt expedient to induce them to all godlineſs. Injunct. by Q. Elizabeth 1559. p. 78.

perſons concerned againſt you; when they ſhould find your exhortations backed with no better arguments) but by perſwaſions; partly by diſſwading the multitude of ſuch Callings as are intereſſed in Mens Vices (ſuch are *Taverns* and *Ale houſes*, eſpecially the moſt debauched of them) to give over that kind of Calling, and betake themſelves to ſomething more *profitable* for the *Commonwealth*, and more *ſecure* for their *own Souls*; or (which is much eaſier) to prevent the multitude of youth to be engaged in thoſe Callings, either by principling the youth themſelves, or by poſſeſſing Parents with a ſenſe of the great Spiritual inconveniences which are almoſt inſeparable from them, eſpecially where numerous. Concerning this you may make uſe of the adviſe and aſſiſtance of your more able Pariſhioners, who may be beſt experienced in the Commodities of the Country, and may be able to employ them even in raiſing new advantageous Arts of Trading, if it be neceſſary. But for thoſe Trades that are directly unlawful, if they be not able to undertake any other, it were better that they were maintained on the publick Charity than that they ſhould be ſuffered to return to their former employments. You may ſee

for this St. *Cyprians* Epiſtle *ad Eucratium* L. 1. Ep. 10. So alſo it were well that thoſe Taverns and Ale-houſes, which might be permitted after the detraction of their ſuperfluous number, were confined to Inns who by their paucity might gain *ſufficiently* and *virtuouſly* a convenient maintenance. And to this purpoſe you might perſwade them to keep *ſmall drink*, that none may be neceſſitated to uſe their *ſtrong*; and to take care of either *tempting* or *permitting* any to drink beyond their meaſure, as they would tender the ſecurity of their own Souls, which will be indangered by a participation of their Sins. Then it were well, in the next place, that you frequented the Schools, if there be any, and according to the Authority the Law allows the Clergy in ſuch caſes, examined the *care* and *method* of their *Maſters*, and eſpecially to take care of a method of inſtilling (*h*) Piety into their Children, which their Maſters may practiſe them in;

(h) 41. Item. That all Teachers of Children ſhall ſtir and move them to a love and reverence of Gods true Religion, now truly ſet forth by publick Authority. Injunct. by Queen Elizabeth 1559 p. 78.

Et quoties habebitur ſacra Concio, eos vel emittent, vel deducent ad templum, ut ſtatim a teneris incipiant eruidiri ad pietatem &c. Lib. Quorund. Canon. An. 1571. p. 240. & Can. lxxix. An. 1603.

or,

or, if their Maſters be negligent, you ſhould allure and encourage them your ſelf. Do not deſpiſe this mean employment; for both you will find them more capable of Vertue than ſuch as are confirmed in *vitious Habits*, by a more inflexible age, and longer cuſtom; and by this means you may more eaſily ſecure the hopes of the *next Generation*, which you may live your ſelf to ſee grown up according to your own deſire. Then for giving them more particular preſcriptions you ſhould ſtir them up to a *particular Confeſſion* of their Sins and Temptations, according as our Mother *the* (*i*) *Church of England* and (*k*) *Ireland* approves it, but to give them no *formal Abſolution* till a long experience has let you underſtand their *ſtability* in keeping their *Reſolutions*, which will both keep them *careful* in their daily practiſes, when as yet they are uncertain of their condition; and will come with *more comfort*, either in a time of *Spiritual dejection*, or the hour of *Death*, when they ſhall find that you are neither *precipitant* nor *favourable* in judging concerning them; beſides that their pardon before God in order to the Sacrament will be nevertheleſs valid becauſe you do not

(*i*) Church of *England* viſit. of the ſick *Can.* cxiii. An. 1603.
(*k*) Ibid. & Can. xix. lxiv.

assure them of it. And, in doing this: it were well that, with advice of your *Ordinary*, you would retrive the Canon of this *Church of* (l) *Ireland* for tolling your *Parish Bell the Evening before the Eucharist, and waiting for such in the Church as are desirous to Confess themselves, or ask your Ghostly Council*, withal warning them of these Crimes which you are not obliged to conceal, that they may not think themselves betrayed under pretence of Religion. Besides, you should be ready to take all occasions of Peoples *seriousness* and *melancholy*, whether for *Temporal discontents*, or for *fear of Death*, and upon such occasions to warn the *Spectators* to beware of deferring the care of their Souls to such exigencies, who will then most probably be affected; and so to behave your self to the person principally concerned as that the standers by may understand the ground of his comfort to be rather his *past life* than any *indications* he can give of his *present penitence*. And upon occasion of your visitation of sick Persons, you should remember what the Rubrick of the Office requires you *to*

(l) Can. xix.

So also the Injunct. of K. *Edward* vi. p. 6 the Article of visit, by *Arch. B. Cranmer* p. 20. Injunct. by Q. *Eliz.* An. 1559. n. 2. p. 74. Articl. of *visitat.* An 1559. p. 178.

them

them that are rich in mind of laying up a good foundation for the time to come, 1 Tim. vi. 17, 18, 19. of ſhewing their gratitude to God who has bleſſed them by paying him an acknowledgement out of their gains; and ſhewing themſelves not to be *Proprietors* but *faithful Stewards*, eſpecially if the Riches be juſtly gotten; otherwiſe you muſt refuſe their very *Oblations*, till they have firſt made ſatisfaction to the perſons injured by them. But what is juſtly gotten, and may be lawfully accepted, it were better beſtowed in a conſiderable ſum (*for Houſes of Correction for maintaining idle Vagabonds, and raiſing them to do ſomething profitable for a livelyhood; for educating and raiſing neceſſitous Perſons to an honeſt Cailing; for helping thoſe who are reclaimed from a ſcandalous courſe*; for all thoſe good uſes, which in the Primitive Church were ſupplied out of the common Treaſures of the Church) than in tranſient Alms. Many other things might have been added, but that, you may Remember, I did not promiſe you an enumuration of all particulars of this kind. Only theſe ſeem more neceſſary for reducing your People to a *ruleable Temper*, without which your other care will not be ſo ſignificant. I hope you will excuſe the free-

dom I have taken; for my own part I thought I could not have discharged the duty of a faithful Friend, if I had not done so. Otherwise I have been so far from imposing on you, that I have not advised any thing, which either is not evident, or has not its reason insinuated with it in the body of my discourse; and so may freely be judged of either by your self, or any other whom you shall make use of either for its Correction or Improvement. Whatever the event may prove, assure your self, it was undertaken with a good intention, by

Your assured well-wisher, especially in such Christian Services,

H. D.

Ad Num.

Ad Num. XII. XIII.

BEcauſe *I have there ſhewn* the neceſſity of ſtudying the Fathers of the firſt and pureſt Centuries, as a qualification for the ſuſception of Orders; *it has been by ſome friends, that peruſed it, conceived convenient for the Inſtruction of* Novices, *for whoſe uſe this Advice was principally calculated and deſigned, that I ſhould adjoyn a* Catalogue *of the Chriſtian Authors and Writings, ſuch as are genuine, during that* Period, *till the Converſion of* Conſtantine *to Chriſtianity, together with good Editions where they might find and furniſh themſelves with them. I was ſoon ſatisfied of the reaſonableneſs of this requeſt, and have accordingly endeavoured its performance, wherein if I may ſeem decretory in reſolving poſitively ſome things controverted among Learned Men, without producing my Reaſons; I deſire that it may be remembred that my deſign was not*

to prejudicate againſt skilful Diſſenters, but to adviſe ſuch as were unskilful; and that even in regard of them, the reaſon why I do not produce my reaſons is not that, by concealment of my evidence, I might oblige them to depend on my Authority, but partly to avoid prolixity, and partly becauſe I do not conceive ſuch unskilful Readers competent Judges of them, and partly becauſe ſuch as are, may conſult many others who have undertaken it profeſſedly; and that though the reaſons be not produced, yet the degree of aſſent, whether certain, *or* doubtful, *or* probable, *is warned, which was the moſt cautious way I could imagine of dealing with ſuch perſons, eſpecially the things themſelves not being delivered from my own private ſenſe, but of ſuch as have moſt learnedly and impartially managed the ſubject. I do not intend ſo much as to mention ſuch Authors or Writings which I conceive undeſervedly to pretend to my proſcribed Period (what my thoughts are concerning ſuch may be ſufficiently concluded from my not mentioning them) nor to explode ſuch works as are falſly inſcribed to the particular perſons whoſe names they bear, if upon other regards they may ſeem genuine in reſpect of the time intended, that is, if it be probable that their*

thors who ever they were, flouriſhed within the Period intended, about the time wherein they are ranked, that ſo they may be preſumed competent Teſtimonials of the ſtate of the Church in thoſe Ages, which is the end for which I produce and recommend them. Nor ſhall I trouble my ſelf to recount ſuch genuine truly inſcribed works themſelves, as either are not at all extant at preſent, or extant only in Fragments quoted at the ſecond hand from other antient Authors; for theſe will be in order met with in the places from whence they are reſpectively produced, and references to thoſe places will generally be found in their good and accurate Editions. Nor laſtly do I pretend to give an account of ſuch Hiſtorians as have deſcribed the Acts of the Martyrs, and are conceived antient; for both many of them are Anonymus, concerning whom it would be very hard to reſolve on their particular Age; and it is a work particularly undertaken by it ſelf by Surius, Lippomannus, &c. In thoſe Authors therefore which ſhall, after theſe deductions, remain proper for my purpoſe, I ſhall ſignifie the time they flouriſhed in (which is moſt neceſſary for my preſent deſign of diſcovering

vering their Teſtimonial Authority) *by years, which would be obnoxious to many further diſputes, but by the* beginning, middle, *or* end, of their reſpective Centuries *ſince the Incarnation.*

A Catalogue of the Writings of ſuch Chriſtian Authors as flouriſhed before the Converſion of the *Roman Empire* to *Chriſtanity*.

I. *Clemens Romanus.* His I. Epiſtle to the *Corinthians*, undoubted. About the Year LXIV. or LXV. See what I have ſaid againſt *Grotius* cap. 3. n. 22. And upon my Lord *Cheſter* Add. ad Diſs. 1 1 cap. vi. n. 24. Cent. 1. *mid.* and *end.*

His 2. *Ep. to the ſame*, though queſtion'd whether his, yet certainly is of an Author very ancient; flouriſhing within the Period intended. I take it for part of the antient Δ·δαχὴ, under the name of S. *Clement*, vid. *Diſs.* ad. *Iren.* 1. 29.

Edit. Of a Fragment of the later, and the former almoſt entire, by *Patricius Junius* at *Oxford*, Anno Dom. MDCXXXVIII. or by *Cotelerius*, if you can get it. If not, the 2d Edition of *Oxford*, divided according to *Cotelerius*'s Paragraphs is the beſt of thoſe which are eaſily to be had and cheap. This is in the Year MDCLXXVII.

II. *Hermas.* His *Paſtor* in III. Books, undoubtedly antient, and about this time, as appears by his mention of *Clemens Romanus* as a contemporary. I think, before the deſtruction of *Jeruſalem* vid. Diſs. Sing. ad *Ceſtrienſ.* cap. 11. n. 5, 6. Cent. 2. *end.*

That he has been brought lower by being pretended to be the *Brother* to Pope *Pius*, has no antienter Teſtimony that I know of, than the *Verſes* againſt *Marcion*, under the name of *Tertullian*, the pretended Ep. of *Pius* to *Juſtus Viennenſ.* and the *Pontifical* aſcribed

bed to *Damasus*, all of them justly Questionable; and if they were not, yet not comparable to this express mention of St. *Clement*, in the work it self, thence produced by *Origen*. περὶ Ἀρχ. that we may not suspect it to be a modern *Interpolation*.

Edit. in *Biblioth. Patr Colon. Agrip.* MDCXVIII. *Tom.* 1. p. 27. or by *Cotelerius*. And with *Barnabas* in the *Oxford* Edition. MDCLXXXV.

Cent. 1. and Cent. 2. beg.

III. *Ignatius*. His vi. Ep. of Primate *Usher*'s Latin, and *Isacc Vossius*'s *Florentine Greek* Editions, viz.

1. *Ad Ephesios.*
2. *Ad Magnesianos.*
3. *Ad. Trallianos.*
4. *Ad Romanos.*
5. *Ad Philadelphienses.*
6. *Ad Smyrnæos.*

Questioned only, I think, out of Interest by the *Presbyterians*, because he is decretory against them.

His Epistle *ad Polycarpum* is thought by *Isaac Vossius*, and *Cotelerius*, and the Bishop of *Chester*, undeservedly questioned by our *Primate*.

Edit. by Primate *Usher* at *Oxford*, partly An. Dom. MDCXLIV. partly MDCXLVI. His is the best for the various Readings, which are wanting in *Cotelerius*.

Cent. 2. beg.

IV. *Acta Ignatii*. Bishop *Usher* used three Copies. But that is most uncorrupt which has the figures in it referring to his Notes.

Edit. by Primate *Usher* as aforesaid.

Cent. 3. beg.

V. *Barnabas*. His Epistle, most certainly none of the *Apostles*, who was a *Levite*, Act. iv. 36. whereas the *Author* was before his Conversion a *Gentile* and an *Idolater*. See §. 14. 16. of *Cotelerius*'s Division. It is in all likelihood written about this time. *After* the destruction of the *Temple*, and yet *Before* the Code of the 4 Gospels were agreed on in the Church. It is near the Style of the new Testament, and so ancient as to be taken for *Barnabas*'s, by *Clemens Alexandrinus*

Strom. ii. p. 273, 274. 285. 290. 300. v. 417. 421. and *Origen.* L. 1. cont. *Celſ.* L. iii. περὶ Ἀρχ. and others. The later part is perhaps his Διδαχή. See Diſs. 1. ad *Iren.* n. 31.

Edit. together with *Ignatius*'s Epiſtles by *Iſaac Voſſius* Anno. Dom. MDCXLVI. or alone by *Hugo Menardus. Pariſ.* MDCXLV. and *Cotelerius.* And in the *Oxford* Edition, with *Hermas*, MDCLXXXV.

VI. *Eſdras.* His iv. Book *Apocryphal* counterfeited by ſome *Judaizing Chriſtian* about theſe times. The ſucceſſion of the *Roman Emperors* in him is brought down to the time of *Macrinus*, as has been obſerved by the moſt Excellent Biſhop of St. *Aſaph.* Cent. 2. *beg.*

VII. *Hermes Triſmegiſtus.* His *Pœmander* thought to be a Chriſtian-counterfeit, by *Caſaubon*, Exercit. i. in *Baron.* num. x. Cent. 2. *beg.*

Edit. the beſt by *Hannibal Roſellis* Colon. Agrip. MDCXXX. fol.

VIII. *Celſus.* His *Altercatio Jaſonis & Papiſci.* a *Preface* to it is extant under the name of St. *Cyprian ad Vigilium de Judaica incredulitate.* Cent. 2. near the *end.*

Edit. Tom. iii. of St. *Cyprian*'s works according to *Pamelius*'s diſtinction. But the work is ancienter than *Origen*, by whom it is quoted. l. iv. *adverſ. Celſum Epicuræum.* Nay ancienter than *Celſus* himſelf. But *Celſus*'s time I have proved later than is commonly conceived. Diſs. ad *Iren.* p. 18. and *App.*

IX. *Polycarpus.* His Epiſtle to the *Philippians*, never Queſtioned by any that I know of, but *Daillee*, but to full ſatisfaction, I think, of all unprejudiced Readers, defended againſt him by the moſt Learned Biſhop of *Cheſter*, Vind. *Ignat.* Cent. 1. *end.* 2. *beg. mid.*

Edit. with *Ignatius* by Primate *Uſher* as aforeſaid, and *Cotelerius.*

X. *Epiſtola*

Cent. 2. *mid.* X. *Epiſtola S. Petri ad Jacobum.* Prefixed before the *Clementines* newly ſet forth by *Cotelerius*, as alſo in that old Copy mentioned by *Photius*. But neither of them underſtood why. The true reaſon ſeems to be that this was the real *Preface* of the *Prædicatio Petri*, quoted by *Clemens Alexandrinus*, whoſe Author was an *Ebionite*, as appears not only from *Epiphanius*, but from this *Preface* it ſelf. And whoever he was that patched theſe together, ſeems to have deſign'd the Collection of all the Ancient Apocryphals, that bore the name of *Clemens*, and accordingly to have prefixed the ſeveral *Prefaces* firſt together, and this among them as belonging to that Predication. *Ed.* in *Cotelerius* as aforeſaid. vid. Diſs. ad *Iren.* VI. 10.

Cent. 2. *aſt. mid.* XI. *Eccleſiæ Smyrnenſis Epiſtola*, concerning the Martyrdom of St. *Polycarp*, &c. larger than in *Euſebius*. *Edit.* the ſame. Or in *Valeſius*'s Ed. of *Euſeb.* Hiſt. partly in the Text, partly in his Notes.

Cent. 2. *mid.* XII. *Juſtine Martyr.* His undoubted works.

Paræneticus.

Oratio adverſus Græcos.

Apologia I. ad Antoninum Pium &c.

Apologia II. ad Marcum Antoninum, &c.

Dialogus cum Tryphone.

Epiſtol. ad Zenam & Serenum.

His works, though doubted, yet moſt probably genuine.

De Monarchiâ, not much queſtioned.

Epiſtol. ad Diognetum, queſtioned, I think, only by *Sylburgius*.

Edit. Pariſ. MDCXV. Græco Latin.

Cent. 2. *mid.* XIII. *Pius* the I. His iii. and iv. *Epiſtles* in the order of *Blondells* Edition. I my ſelf believe them counterfeit. I only mention them becauſe *Blondell* has a better opinion of them for ſome expreſſions in them which

which he conceives favourable to Presbytery, and I would not prejudge the disinteressed Reader concerning them.

Edit. David Blondell. Epist. Pontif. *Genevæ.* MDCXXVIII.

XIV. *Athenagoras.* His works though mentioned by none of the Ancients yet never questioned that I know of. Cent. 2. aft. *mid.*

Legatio pro Christianis.

De Resurrectione Mortuorum.

Edit. with St. *Justine Martyr*, as aforesaid. Or at *Oxford.* MDCLXXXII.

XV. *Tatianus.* undoubted. Cent. 2. aft. *mid.*

Oratio ad Græcos.

Edit. with S. *Justine Martyr*, as aforesaid.

Diatessaron, thought to be the same with *Harmonia Evangelica* extant under the name of *Ammonius Alexandrinus.*

Edit. Biblioth. Patr. *Edit. Colon. Agrip.* Tom. III. p. 22.

XVI. *Theophilus Antiochenus.* undoubted. But a little later than the Bishop of *Antioch.* Add. ad *Cestrionf.* Diss. 1. cap. 2. ad *Iren.* Diss. 11. n. 44. 50. Cent. 1. aft. *mid.*

Lib. III. ad Autolycum.

Edit. with St. *Justine Martyr* as aforesaid. Or at *Oxford.* MDCLXXXIV.

Commentaria or *Allegoriæ in Evangelia*, somewhat doubted of by St. *Hierome* in Cant. who quotes them.

Edit. Biblioth. Patr. *Colon. Agrip.* Tom. II.

XVII. *Irenæus*, undoubted, *Adversus Hæreses.* L. V. Cent. 2. near the *end.*

Edit. the most compleat that I have seen is that of *Feuardentius*, having (besides as much of the Original Text in *Greek* as could be had from the quotations of ancient Authors) V. whole chapters restored

at the end not extant in any former. His notes tend rather generally to abuse the *Protestants* than to explain the sense of his *Author*. It is in fol. *Colon. Ag.* MDXCVI.

Cent. 2. near the *end.* XVIII. *Oracul. Sibyllin. L. VIII.* A counterfeit *Christian* Author, quoted by St. *Justine Martyr* and *Theoph. Antiochenus*, but not reduced into the form wherein we have it now, till about the time of the Emperor *Commodus* at least.

Edit. Opsopœi Parisijs, MDCVII.

Cent. 2. XIX. *Testamenta Patriarcharum* counterfeited by some antient *Judaizing Christian*, about this time at the uttermost; if it be that which is quoted by *Origen*, in *Genes.* It is doubted of by *Selden.* Since I have seen the *Greek* in M S. I take it to have been written in the *Apostolical* Age. For the *Stile* is *Hellenistical*, and it speaks of the *Apostolical* Age as the *last* Age. Which as it was an Error of the *Apostolical* Age; so it could not have been the Error of a much *later* Author.

Edit. Biblioth. Patr. *Colon. Agrip.* Tom. I. p. 173.

Cent. 2. near the *end.* XX. *Clemens Alexandrinus*, undoubted.

Protreptic.

Pædageg. L. III.

Stromat. L. VII.

The VIII. Book as also the *Greek Ecclogæ* annexed at the end of it, thought to belong to his *Hypotyposes*, the main body whereof is long since lost.

Edit. Parisijs MDCXL.

His τίς ὁ πλούσιος σωζόμενος, published under the name of *Origen's* XX. *Homily* on *Jerem.* is accordingly extant in *Mich. Ghislerius* on *Jerem.* Tom. III. p. 262.

Comment.

Comment. in I. Ep. S. Petr. *in Epist. S.* Judæ. *in Ep. Canonicas S.* Johannis.

Are probably the same accounted his by *Cassiodore*, Div. L. by whom they are all recounted excepting that of St. *Jude*. They seem rather to have been collected out of his works, especially his *Hypotyposes* now lost, than drawn up in this form by St. *Clement* himself.

Edit. of the *Comment.* Bib. Patr. Tom. I. p. 1235. Ed. Secund.

These later works of *Clemens*, together with a *Hymn*, not before published, are collected in a late Edition at *Oxford*, MDCLXXXIII.

XXI. *Recognitionum L. X. ad Jacob. Fratrem Domini*, translated by *Ruffinus*, and by him dedicated to one *Gaudentius*. I do not suppose it to be the genuine work of *Clemens Romanus* whose name it bears; for it is certainly later than *Bardesanes Syrus*, a discourse of whose quoted from him by *Eusebius Pr. Evang.* L. VI. c. 10. is here transcribed at large; and yet considerably antienter than *Origen*, *Philocal.* by whom it is attributed to *Clemens Romanus* himself, which is the reason why I place it about this time. The time I have fixed between A. D. 218. and 231. Diss. VI. *ad Iren.* n. 11. Cent. 2. near the *end.*

Edit. Colon. Agrippin. MDLXIX. by *Lambert Gruterus*. And in *Cotelerius*.

XXII. *Acta Felicitatis & Perpetuæ.* Cent. 3. *beg.*

Edit. *Paris.* by *Holstenius*. 8°. MDCLXIV. And *Oxford.*

XXIII. *Tertullianus:* undoubted. Cent. 2. near the *end* and 3. *beg.*

De Pallio.

Apologeticus.

De Testimonio Animæ.

Ad Scapulam.
De Oratione.
Ad Martyras.
De Spectaculis.
De Idololatriâ.
De Habitu Muliebri.
De cultu Fœminarum.
Ad Uxorem ſuam L. II.
De Coronâ Militis.
De velandis Virginibus.
Ad Nationes, L. II. firſt publiſhed by *Jacobus Gothofredus* in 4o. *Genev.* MDCXXV. and therefore not to be expected in former Editions.
Adverſus Judæos.
De Præſcriptionibus adverſus Hæreticos.
De Baptiſmo.
Adverſus Hermogenem.
Adverſus Valentinianos.
De Anima.
De Carne Chriſti.
De Reſurrectione Carnis.
De Fugâ in Perſecutione.
De Pudicitiâ.
De Patientiâ.
Adverſus Marcionem, L. V.
Scorpiacon adverſus Gnoſticos.
Adverſus Praxeam.
De Exhortatione Caſtitatis.
De Monogamiâ.
De Jejunio adverſus Pſychicos.

Edit. by *Rigaltius* rather than any other, becauſe of the improvement of that moſt antient noble MS. of *Agobardus.* Or if you would have a Proteſtant Edition and of an eaſier price, get that of *Franeker*, 1592 rather than many others, though later. Book

Books probably his, or of ſome other near his Age.

De Pœnitentiâ.

Edit. as aforeſaid.

L. *Carmin. adv. Marcion. Lib. V.*

Geneſis.
Sodoma.

Theſe Monſieur *Alux de Vit. & Script. Tertul. c. ult.* ſuſpects to have been written in later times, and names the very Authors he aſcribes them to.

Ad Senatorem converſum

Theſe three laſt are in Verſe, and are uſually extant both among *Tertullian* and St. *Cyprian*'s *Works*, being aſcribed to both of them.

Books conjectured by *Eraſmus* to be his, from the likelineſs of their Style.

Ad amicum ægrotum.

De verâ Circumciſione.

Extant Tom. IV. of St. *Hierom*'s Works.

Edit. Baſil. MDLIII. the former at pag. 36. the later at pag. 119.

XXIV. *Epiſtola de Cibis Judaicis.*

Not *Tertullian*'s, though aſcribed to him, but of ſome *Biſhop*, who probably flouriſhed about this time. Some think of *Novatian* the *Schiſmatic*. Cent. 3. *beg.*

Edit. with *Tertullian* as aforeſaid.

XXV. *Oratio adverſus Græcos* inſcripta *Contra Platonem. De Univerſi causâ.* Cent. 3 *beg.*

A *Fragment* of it publiſhed by *David Hæſchelius* in his Notes upon *Photius*'s *Bibliotheca*, Ad p. 15. by him attributed to a *Chriſtian Joſephus*, by our *Primate Uſher* to *Caius*, about *Alexander* the Emperors time. But in the Catalogue of *Hyppolytus*'s Works found Ingraven on the ſame Stone with his *Paſchal Canon*, it is

reckoned for *Hippolytus*'s. Perhaps it was a part of *Irenæus* Διαλέξεις. Diſſ. V ad *Iren.* n. 18. Whoever he was that was Author of it, he ſeems to have flouriſhed within our Period, and to have been a *Platonizing Chriſtian.*

Cent. 3. *beg.* XXVI. *Minucius Fœlix.*

His Octavius, undoubtedly his ſince diſcovered by *Fr. Balduin.*

Edit. Lugdun. Batav. MDCLII. with Notes.

Cent. 3. *beg.* XXVII. *Hippolytus Biſhop* and *Martyr*, commonly called *Portuenſis*, if they be the ſame. Whether they were or no, yet they ſeem to have flouriſhed about the ſame time, and have the ſame works indiſcriminately aſcribed to them. Such are.

De Antichriſto, & conſummatione Mundi, though queſtioned by ſeveral, yet moſt probably genuine, ſeeing it is mentioned as ſuch by St. *Hierome de Script. Eccl.* whoſe Authority I conceive alone ſufficient to countervail all thoſe ſuſpicions, rather than arguments, urged againſt it from the matter. Edit. in *Combiſiſii* Auctario, and by *Gudius*, that is another aſcribed to him, but probably not his.

Edit. Bibliothec. Patr. Græco-Latin. Tom. ii, p. 342.

Canon Paſchalis not doubted that I know of.

Edit. Joſeph Scalig. Lugd. Batav. MDXCV.

Books probably his.

De Deo trino & uno & de Myſterio Incarnationis, contra hæreſim Noëti.

Edit. Gerard. Voſſii in miſcell. Sanctor. Patrum ad fin. *Gregor. Thaumaturg.* p. 58.

De Theolog. & Incarnatione, contra Beronem & Helicem hæreticos.

Edit. Henr. Caniſii Tom. V. Antiq. Lect. Part. 1. p. 153.

Both

Both of these, if his, are probable to have been Fragments of his work *against Heresies* mentioned by the *Ancients*.

Demonstratio contra Judæos.

Edit. Possevin. Apparat. verb. *Hippolytus.*

XXVIII. *Ammonius Alexandrinus* the Master of *Origen.* Undoubted. Cent. 3. *beg.*

Canon, or *Harmonia Evangelica* mistaken by *Victor Capuanus* for *Tatianus's Diatessaron.*

Edit. under the name of *Tatiani's*, Bibl. Patr. *Colon. Agrip.* MDCXVIII. Tom. 2. p. 183.

XXIX. *Origenes Adamantius.* His undoubted works. Cent. 3. *beg. mid.*

1. Such as are extant in *Greek.*

Cont. Celsum. Lib. viii.

Philocalia, Fragments collected out of his Works by St. *Basil.* and St. *Gregory.*

Edit. Cantabrig. by Mr. *Spencer*, MDCLVIII.

Comment on St. Matth. *and on St.* Joh. *New.*

Commentaries on Jerem. formerly published by the the name of St. *Cyrill.* of *Alexandria*, restored to *Origen*, together with several parts of *Philocalia* distributed according to the Scriptures to which they relate, *&c.*

Edit. in 2 vol. fol. by *Petr. Dan. Huetius*, together with large and learned *Prolegomena.*

Exhortatio ad Martyrium.

Responsio ad Africanum de Historiâ *Susannæ* integra cum Epistolâ *Africani.*

Edit. Basil. MDCLXXIV. by *Wetstenius.*

We may, I hope ere long, expect more of his Tractates in *Greek* in an *Edition* by themselves by the same *Huetius*, Περὶ Εὐχῆς at *Oxford*, MDCLXXXVI.

2. Such as are extant in *Latine*, in 2 Tomes, according to *Genebrard*'s Edition, MDCIV.

Genuine in Tom. 1.

In Geneſ. Hom. xvii.

In Exod. Hom. xiii.

In Levitic. Hom. xvi. though formerly attributed to St. *Cyrill*, yet undoubted ſince their reſtitution.

In Joſue Hom. xxvi.

Hom. ii. in Cantic. Canticorum, interpret. S. *Hieronymo.*

In Iſaiam Hom. ix.

In Jeremiam Hom. xiv.

In Ezechielem Hom. xiv.

Περὶ ἀρχῶν *L. iv.*

Genuine in Tom. 2.

In Lucam Hom. xxxix.

In Epiſt. ad Roman. Lib. xxxvi.

Cont. Celſum L. viii.

Philocalia collected, as aforeſaid, out of his Works.

Epiſt. ad Jul. Affrican.

Other works probably his, and only doubted of becauſe of the Liberty taken by *Ruffinus* in tranſlating them, of adding frequently interpolations of his own.

In Num. Hom. xxviii.

In Judic. Hom. ix.

In Lib Regnor. Hom. i.

Hom. in Pſ. xxxvi, xxxvii, xxxviii.

In Cantic. Canticor. Hom. iv. cum Prolog.

In diverſ. Hom. i. iii, iv, v, vi, ix, x.

Note that learned Men do not rely ſo confidently on any thing tranſlated by *Ruffinus*, becauſe of the difficulty of diſtinguiſhing the *Original Text* from his *Interpolations.*

Weſtenius

Wetſtenius thinks the *Dialogue* againſt the *Marcionites* to be really *Origen's*; others, among whom I profeſs my ſelf to be one, conceive it only *perſonated*. Let the Reader judge of his Reaſons.

Edit. Græco-Latin. by *Wetſtenius* at *Baſil*, as aforeſaid.

XXX. *Julius Affricanus. His Epiſtle to Origen concerning the ſtory of* Suſanna, undoubted. Cent. 3. *beg.*

Edit. with *Origen's* Anſwer to him, in *Greek* in *Wetſtenius* as aforeſaid.

A great part of his Chronography extant in *Georg. Syncellus Edit. Pariſ.* MDCLII. from whence, not being then publiſhed, it was borrowed by *Scaliger* in his *Edition* of *Euſebius's Chronicon* in *Greek*.

XXXI. *Anonymus Chronologus* in the 13*th* of *Alexander Scoerus*, that is, A. D. CCXXXV. Ed. *Caniſ.* Lect. Antiq. and in *Labbæus's* Bibliothec. MSS. Tom. I. A. D. MDCLVII.

XXXII. *Gregorius Thaumaturgus.* His undoubted Works: Cent. 3. *mid.*

Chariſteria or *Panegyric. ad Origen.* Græco-Latin.

Metaphraſis in Eccleſiaſten, extant only in *Latine.*

Epiſtola Canonica in *Latine* only in *Voſſius*, but in *Greek* alſo in *Balſamon*, *Edit. Græco-Latin.* Pariſis, MDCXX. p. 902.

His Confeſſion of Faith recited by St. *Gregory Nyſſen* in his life, as revealed to him by St. *John Baptiſt* Græco Latin.

Such as cannot be eaſily diſproved:

De Animâ ad Tatianum.

In Annunciationem B. Virginis, Sermones iii.

Sermo in S. Theophaniâ.

Edit. of them all by *Gerard. Voſſius* Præpoſ. Tungrenſ. Mogunt. MDCIV.

XXXIII.

Cent. 3. *mid.* XXXIII. *Cornelius Romanus*, undoubted.

Two Epiſtles to St. Cyprian, among St. Cyprians Epiſtles, XLVI, XLVII.

Ep. ad Lupicinum Edit. among *Blondell's* Ep. Pont. doubtful.

Cent. 3. bef. *mid.* XXXIV. A barbarous *Paſchal Epiſtle* of this time A. D. 243. among St. *Cyprians* Works, Ed. *Oxford.*

Cent. 3. *mid.* and after. XXXV. *Cyprianus Carthag.* His undoubted Works.

All the Epiſtles, LXXXIII. according to *Pamelius's* diſtribution, who has placed them according to the time wherein they were written, are certainly his, and the other Authors, to whom they are inſcribed.

De Diſciplinâ & habitu Virginum.

De Lapſis.

De Unitate Eccleſiæ.

De Oratione Dominicâ.

Contra Demetrianum.

De Vanitate Idolorum.

De Mortalitate.

De bono Patientiæ.

De Opere & Eleemoſynis.

De Zelo & Livore.

Books moſt probably thought his, and thought certainly to be ſo by *Pamelius.*

Libri III. Teſtimoniorum ad Quirinum, quoted by St. *Hierome.*

De Exhortatione Martyrij.

De laude Martyrij ad Moyſem & Maximum & cæteros Confeſſores.

De Spectaculis.

De Diſciplinâ & bono Pudicitiæ.

Ad

Ad Novatianum hæreticum, quòd Lapſis ſpes veniæ non ſit deneganda.

Books, if not his, yet certainly of ancient Authors about his time.

De ſingularitate Clericorum.

De Aleatoribus.

De montibus Sinâ & Sion.

Adversùs Judæos qui inſecuti ſunt Dominum noſtrum.

Edit. S. Goulartij MDXCIII. Or rather that of *Oxford* MDCLXXXII. where the Works are ordered according to their time, according to the Excellent *Annals* of the moſt learned *Pearſon* Biſhop of *Cheſter*. Beſides *Nigaltius*'s Notes are moſt of them taken in by Biſhop *Fell*, who has alſo collated many *MSS.* and added his own learned *Notes*, and ſome intire Diſcourſes among the ungenuine Works, not before publiſhed.

The Names of Authors whoſe certainly genuine Works are extant among St. *Cyprian*'s, for the direction of young Students, who might otherwiſe meet them quoted, and not know where to find them.

Donati Ep. I. ſomewhat doubted of.

Cleri Romani ad Clerum Carthaginienſem, Ep. III. ad Cyprianum Ep. XXX, XXXI.

Confeſſorum univerſorum ad Cyprianum, de pace Lapſis danda Ep. XVII.

Caldonij ad Cyprianum Ep. XIX. Ad Clerum Carthag. Ep. XXXIX.

Celerini ad Luceanum Ep. XXI.

Luciani ad Celerinum. Ep. XXII.

Myſis & Maximi & cæterorum ad Cyprianum Reſcripſ. Ep. XXVI. L.

Synodi Affrican. ad Cornelium, Ep. LIV.

Firmilian. ad Cyprianum Ep. LXXV.

Nemeſiani ad Cyprianum, Reſp. Ep. LXXVIII. Lucij

Lucij P. ad Cyprian. Resp. Ep. LXXIX.

Felicis & cæterorum ad Cyprianum Resp. Ep. LXXX.

Concilium Carthaginiense sub Cypriano, concerning *Rebaptization of Hæreticks.*

Cent. 3. aft. *mid.* XXXVI. *Pontius Diaconus. His life of St. Cyprian* undoubted.

Edit. with St. *Cyprians* Works as aforesaid.

Cent. 3. aft. *mid.* XXXVII. *An Author* about that time *against Rebaptization of Hæreticks.*

Edit. among the Notes of *Rigaltius*, in his *Edition* of St. *Cyprian.*

Cent. 3. aft. *mid.* XXXVIII. *Dionysius Alexandrinus.* His undoubted Works.

Epist. Canonica ad Basiliden.

Edit. with *Balsamon* on him, apud *Balsamon. Edit.* as aforesaid, p. 879. and Pandect. *Oxonienſ.*

Ep. adversùs Paulum Samosatenum, translated by *Turrian.*

Edit. Græco-Latin. MDCVII.

Latin. Bibl. Patr. *Colon. Agrip.* Tom. iii. p. 67.

Cent. 3. aft. *mid.* XXXIX. *Methodius* Bishop of *Olympus*, and afterwards of *Tyre*, commonly called *Patarensis* by the *Greeks.* Undoubted Works.

Excerpta ex Libr. de Resurrectione.

Ex Lib. de Creatis.

Ex Lib. de Symposiis.

Ex Lib. contr. Porphyrium, &c.

All these improved above what had been extant of them formerly in *Epiphanius*, *Photius* and *Damascen.*

Liber de Libero Arbitrio.

Oratio in Simeon & Annam.

Oratio in Ramos Palmarum, most probably his, tho by some formerly ascribed to St. *Chrysostom.*

Edit.

Edit. Fr. Combefis cum *Amphilochio*, &c. Græco-Lat. *Pariſ. MDCXLIV.*

XL. *De Trinitate*, a work aſcribed by ſome to *Tertullian*, by others to *Novatian* the Heretick; but of an Author later than either of them, being certainly after the riſe of *Sabellius* the Heretick whom he mentions, and yet in all probability before *Arianiſm*. *Sabellius* roſe A. D. 257. Diſſ. ad *Iren.* VI. §. 25. Cent. 3. near the *end.*

Edit. with *Tertullian*, as aforeſaid.

XLI. Fragm. *Diſputationis Archelai Epiſcopi Meſopotamiæ adv. Manichæum.* Cent. 3. *end.*

Edit. by *Hen. Valeſius* in the end of his Notes on *Socrates* and *Sozomen.*

XLII. *Anatolii Epiſcopi Laodiceni de Canone Paſchali.*

Ed. in *Bucher.* Doctrin. Tempor.

XLIII. *Arnobius Afer.* undoubted. Cent. 3. *end.*

L. VII. *contra Gentes.*

Edit. Lugd. Batavor. MDCLI. with Notes.

XLIV. *Lactantius Firmianus*: undoubted. Cent. 3. *end.* 4. *beg.*

Divin. Inſtit. L. VII.

De Irâ Dei.

De Opificio Dei.

Epitome in Libros ſuos.

Edit. Lugdun. Batavor. MDCLX. by *Servatus Gallæus.*

De Mortib. Perſecutor.

Edit. by *Baluz. Miſcell. Lib.* 2. *Pariſ. MDCLXXIX.* And in the *Oxford* Edition of *Lactantius*'s Works. And alone at *Oxford*, and elſewhere.

XLV. *Petrus Alexandrinus*: undoubted: Cent. 3. *end.* 4. *beg.*

Epiſtol. Canonica.

Edit. Balſamon. p. 887.

XLVI. *Pamphilus Martyr.* Cent. 3. *end.* 4. *beg.*

Apologia

Apologia pro Origene, I verily believe genuine, notwithſtanding what St. *Hierome* objects againſt it. For *Euſebius* himſelf pretends the aſſiſtance of *Pamphilus* in his writing that *Apology* of his, *Hiſt. Eccl. L. VI. C. 26. Lat. λγ. Græc. Edit. Chriſtophorſon*, and it is obſerved by *Photius*, *Cod. CXVIII.* who tells us, That the firſt V Books had the aſſiſtance of *Pamphilus*, the VI only after his Martyrdom compoſed by *Euſebius* alone; ſo that the contrary teſtimony of *Euſebius* produced by St. *Hierome*, that *Phamphilus* wrote nothing but ſome few *Epiſtles*, if it were rightly quoted (for it does not appear, I think in *Euſebius* as extant at preſent) was in all likelihood to be underſtood of ſuch Works as he alone was Author of whereas in this he had the Aſſiſtance of *Euſebius* himſelf. This is the only objection inſiſted on by St. *Hierome*. Out of St. *Hierome* it appears, that this was only the firſt Book of thoſe V. wherein it appears from *Photius*, that *Euſebius* had the aſſiſtance of *Pamphilus*; ſo that it ſeems that this alone was ſelected by *Rufinus* out of the whole work, becauſe this, as it ſhould ſeem, was alone employed in vindication of the Opinions of *Origen*, the reſt, as may be conjectured from their Contents mentioned in *Photius*; ſpent in a Hiſtorical Elogy, and vindication of his life. I have the more particularly inſiſted on this, and given my reaſon why I believe it genuine, becauſe the Authority of St. *Hierome* has ſwayed the generality of the learned World in this particular.

It may be he had it from his III. Books *de vita Pamphili* now loſt.

Edit. Uſually in *Origen* and St. *Hierom*'s Works.

Note, That for the underſtanding and judging of theſe Authors and their Works, it would be very expedient

expedient to read the *Eccleſiaſtical Hiſtory* of *Euſebius*, where alſo many more conſiderable *Fragments* of the Authors already mentioned, and ſeveral others not mentioned, will be found very well worthy peruſal in order to the deſign intended.

Letter

Letter

Letter II.

A Letter of Advice for direction of a young Student *in* Divinity, *especially such as is* Rational, *related to in the former*, Numb. XVII.

SIR,

I. I Am sorry that your bashfulness has hitherto denied me the more familiar opportunities of your acquaintance during your residence among us; but am withal glad that these present disadvantageous circumstances themselves of time and place have now at length, though unexpectedly, emboldened your Modesty to such a *welcome*, and *never-unseasonable*, motion. But neither the interest of friendship, nor my own inclination, nor the I.

the copiouſneſs of the ſubject wherein you have imployed me, nor my little leaſure for things ſo inſignificant, will permit me to retaliate your Complements; and therefore, I hope, you will excuſe me though I be abrupt in my addreſſes to the reſolution of your propoſal. And that I may avoid that generality and unpracticableneſs and obſcurity to which immethodical Diſcourſes are very obnoxious; and may contrive my thoughts in as few words and as little time as the ordinary frequent avocations of my other Studies will allow me, and withal more uſefully and diſtinctly to your purpoſe: I conceive it moſt convenient to ſhew, Firſt, *the deſign of Scholaſtical Divinity, and the general requiſites thereunto*; and thence, Secondly, *the more particular influence of Secular Learning in order to it*; and Thirdly, *ſome few books to initiate you herein, and general directions that are adviſeable in your ſtudies of them*; and Laſtly, *the order wherein I conceive them moſt ſucceſsfully intelligible*; in proſecution of which method you will have, not only my *Counſel*, but my Reaſons, which I moſt willingly ſubmit to your cenſure to be followed or rejected as you ſhall find them more or leſs convincing.

II. For

II. For the firſt, that I may prevent a miſtake which I believe you will be ready to take up becauſe of the ordinary ſignification of the term, it will be neceſſary to forewarn you, that by *Scholaſtical Divinity* I do not intend that only which is rigorouſly ſo called, but more largely all, wherein there is required skill for the deduction of inferences; whether for the reſolution of *Controverſies*, or *doubts of Conſcience*; as it comprehends that which is *Textuary* as well as what is *purely Rational* in oppoſition to that which is *Practical* and *Inartificial*, as *Oratory*. For concerning this later, affectation being a vice moſt repugnant to its end, which is ſerious perſwaſion; and to which Scholars are uſually too much addicted for this very reaſon of their too Critical obſervations of the Rules of *Art*; I conceive it moſt expedient that it be contrived as *natural* as is poſſible, to which it will be neceſſary that all things which may have an influence on your particular end be prudently conſidered, your *Subject*, and your *Auditory*, and your own *Genius*, and your very manner of delivery, to which every thing may ſo agree as if they had been your only incentives, and what you ſaid had been without any *deliberation*; and to II.

this purpoſe though you may read ancient and late Authors that are reſpectively commended in their kind, I ſhould not adviſe you the imitation of any particularly, but let your own diſpoſition chuſe for it ſelf without any deſigned reflections. But this only by way of digreſſion, though I believe pardonable, becauſe poſſibly pertinent to your purpoſe. *Scholaſtical Divinity* in the ſenſe now explained is that which I conjecture more principally intended by you; and to which I ſhall therefore confine my future diſcourſe. Its deſign therefore being for the clearing of ſuch propoſitions as, although they be neceſſary for faith or practice, yet their evidence depends upon the explication of ſuch terms and the inferring of ſuch conſequences, as are not obviouſly intelligible by the vulgar: the moſt convenient way for determining the requiſites of this will be by ſhewing the nature of thoſe Principles from whence it deduceth its particular Concluſions. For whatever is requiſite for underſtanding the true ſenſe of them, muſt alſo be ſo to the certainty of their *Illations*; and therefore Religion *objectively* taken being *a Revelation of the Divine Will as the meaſure of ours, whereby we may be competently informed of our duty in order*

order to happineſs; the difference of theſe Principles which are *per ſe nota* in their kinds muſt ariſe from the different Lights under which they are manifeſted, that matters concerning Religion are diſcovered by a *ſupernatural Divine Light* as exceeding that of our *natural Reaſon*, the only meaſure of all our *natural knowledge*. Which yet is not to be underſtood, as ſome dangerouſly conceive of the *light of the faculty*, as if *Reaſon* were not able certainly and evidently to know the *Credibility*, at leaſt, of what is ſo propounded; nor of the *light* of the *formal object* of *aſſent*, as if the *Reaſon* of *Credibility*, at leaſt, were not always proportioned to the faculty (which if it were not, it were both impoſſible to be diſcerned, and unſafe to be aſſented to, ſeeing many things may, and do, very falſly *pretend* to ſuch a Title of Credibility on account of unknown reaſons) but rather in regard of the *material object*, the thing it ſelf which is to be believed, which ſometimes has a *natural connexion* with the *formal*, and ſometimes only by *voluntary inſtitution*. For ſo, that I may clear my mind by an inſtance, when we know *God* from the *Creatures*, this whole *Light* is *natural*, not only in regard of the *faculty*, nor of the *creatures*

which have a *natural proportion* to it, but alſo of the naturally-dependent connexion of the Creatures on God, who is known by them. But when we know the *Trinity* from *Divine Revelation* propounded by *Men*, and atteſted by *Miracles*, although both of them are natural in the two former ſenſes; yet neither this human propoſition, nor theſe atteſting miracles, have any natural or neceſſary connection with the Doctrine of the *Trinity*, which is propounded as credible by them; but with the *ſupernatural Will* of the *Divine Proponent*, upon which account alſo this *Light*, in relation to this object, is called *ſupernatural*. Theſe things though poſſibly as yet you may not ſee the uſe of, yet hereafter you may perceive to remove the very material miſunderſtandings of moſt *School-men* in this queſtion, and to be very fundamental to what we ſhall hereafter adviſe conſequentially to theſe Principles.

III. III. SEEING therefore that from hence it appears in general that the *light of the faculty* is abſolutely neceſſary for the improving all that is *objective*, whether *natural* or *ſupernatural*; I conceive it very convenient to exerciſe frequently your diſcurſive faculty in *Theſes* upon ſome *difficult Queſtion* which you may meet with in your

your ſtudies, and eſpecially in ſuch as are *intricate* and *ſubtle*; for theſe will beſt enable you to conceive a right in others of a like nature, though of a different matter. And if you chooſe Subjects free from intereſt on either ſide (ſuch as are many of the School-Diſputes) how uſeleſs ſoever they might ſeem for their own ſake, yet you might gain this very great advantage by them, thus to inure your ſelf to an unprejudiced way of reaſoning, and to manage your Argument without Paſſion or Perſonal Reflections on your Adverſary. The time for this, if you ſhall think fit to deſign a particular one, were I believe fitteſt in the *Morning*, when the Spirits are more clear and ſubtle, and your thoughts more compoſed, and ſo every way more apt for *Contemplation*. In the performing hereof I would not have you inſiſt on your Authors method (For which purpoſe it were well your morning-Theſis concerned a Queſtion you had ſtudied the Night before) but rather endeavour upon full deliberation of what has been produced for both opinions, to deliver your own conceptions, and to exerciſe your own invention as much as is poſſible; and withal in your method, not to mind only the *private concernment* of the difficulty you are then

handling, but alſo the *general* of others of the ſame kind, ſo as that your experience in this may capacitate you for others: as to conſider the *true ſenſe* of the *terms*, if there be any material ambiguity that is ſuſpicious of being miſunderſtood by the contradicting Parties; but not to ſpend time on them when they are obvious and trivial, and of none or little moment for determining the principal Queſtion; and then faithfully to enquire into the true ſtate of the Queſtion, which you were not to think you underſtand, and ſo not to define your own thoughts concerning it, before you have firſt candidly examined the true ſenſe of both *Adverſaries*, the want of which you will find to be an original of moſt of thoſe *Logomachyes* which are ſo frequent in the *Schools*, and I believe generally received in very many of thoſe Controverſies which divide the *Communion* of whole Churches; whence it proceeds that many of the arguments of both Parties need no other ſolution than the clearing of their Adverſaries meaning, which being once performed, they are found impertinent and unconcluſive. And for the attaining of this I would not have you rely on violent *Bigots*, or the followers of Factions, who ſpeak only by roat, and beſides the deſign

and

and reaſons of their Maſters, and are *reſolved*, nay and many times *obliged*, to defend them in whatever they ſay, though never ſo *Paradoxical*, and are frequently put to their ſhifts to invent defenſible gloſſes, how expreſly ſoever the Author has explained his meaning, and where he is the leaſt obſcure, are much more favourable to what is more eaſily defenſible; nor on the bare words of the firſt Authors, it being ordinary for Controvertiſts to *overſpeak* themſelves, and to bring in many things *ex abundanti*, which though they might think *probably true*, yet might well be ſpared without prejudice of their cauſe; and much leſs from the partial relations of their Adverſaries: but rather from the riſe and occaſion of the Queſtion, from the deſign and diſpoſition of themſelves and their Adverſaries. Where, if on either ſide you will allow any thing for violence, you will have more reaſon to ſuſpect it of the *latter Aſſailant* than the *firſt Proponent*, who, no Adverſary appearing, may reaſonably be preſumed to have delivered his mind with leſs deſign, and more ſimplicity; and from the connexion with their other Principles. And never ſatisfie your ſelf of your ſucceſs in this enquiry till you have found out ſome great veriſimilitude that might very

very plauſibly perſwade a judicious and ingenuous Man to your Adverſaries opinion, if ſwayed with his prejudices; for it is hard to be ſo generally uncharitable as to believe that there are not ſome ſuch that maintain all much received Opinions. And to this purpoſe I conceive it very convenient that you be converſant with other Works of the Author from whom you diſſent, that you may thence perceive what principles he does *otherwiſe* much rely on, and what his *moral diſpoſition* is, for this may be very effectual for ſwaying him when the main Arguments uſed are *Popular* and *Declaratory*; and of that nature are moſt of thoſe Queſtions which divide great and numerous Eccleſiaſtical Societies, as were eaſie to inſtance and evince if I were not afraid of being tedious. When you have thus gained the *true ſenſe* and *uſe* of the Queſtion, your nearer approaches to its reſolution you may make in this order: Firſt to conſider the nature of the prejudices, for though in ſome caſes they may contribute, yet they are never to be the only motives for determining your aſſent; and therefore you are to ſee that Firſt, they never hinder you from embracing a contrary evidence *more convincing* than that on which themſelves are grounded; nor

nor Secondly, from *impartially conſidering* the force of that which does only pretend it, though in the event it do not prove ſo; but only Thirdly, when upon full enquiry you find the contrary but equally probable with what you do at preſent believe, there you may ſecurely ſubmit your ſelf to providence, that has placed you in ſuch circumſtances as thus incline you rather than hazard your preſent peace for an *only-equal* contentment in the contrary, ſo that it be done *modeſtly*, without any cenſorious reflections on ſuch as diſſent from you; and that you would conſider what the Prejudices on both ſides are diſtinctly, and if you find your ſelf partially affected to either of them, there to be cautious that it do not betray you to any thing unreaſonable. And in general, for the avoiding of them all, I conceive it very adviſeable that you be not too prodigal in uttering your thoughts concerning any Theological Queſtion of moment before a multitude with any concernedneſs and vehemence, before you have firſt examined it by theſe forementioned Preſcriptions. After this, for the moſt faithful diſcovery of the *nature* and *force* of the *proofs*, you ſhould diſtinguiſh from their *differences* thoſe things wherein both parties

ties are *agreed*, and on which as on *common Principles* they ground their arguments. For these you will find to be of very great use for judging the particulars, unto the which, if you be satisfied with them, you may descend more closely, assuring your self that, however their opinions may, yet it is impossible that their reasons should be really contrary: That you may therefore find distinctly how far they are concluſive, and to whether opinion they are more favourable; it were well that First omitting that multitude of particular ones that are produced for both, the whole force were summ'd up in one *a priori*; wherein you might at one view perceive the whole series of their *principles*: and then that you divide them into so many *Propoſitions*, disposed in the order wherein they follow from each other, which when you have done, you may then examine First, the absolute truth of these principles distinctly; and Secondly, their consequence from each other; and then Thirdly, the truth of these premisses relatively: what sense is requisite to be true that these consequences may be inferred from them; and whether they be indeed true in these particular senses that are requisite; and by these means you will most pro-

probably find the true and faithful meaſure of diſcerning how far they are concluſive, which you may then compare with the true ſenſe of the contrary Opinion as you have formerly explained it, and ſo of the contrary proofs with this, and as you find them exactly agreeing ſo you may determine. Theſe Rules I have the more particularly inſiſted on, becauſe, as they are rarely taken notice of, and more rarely obſerved by our modern *Controvertiſts*, ſo, to me they ſeem the moſt *ſucceſsful* for the avoiding thoſe miſtakes and fallacies which are too frequent among them; for by this means you will more probably underſtand the Queſtion, your proofs will be more directly levelled againſt your Adverſary, and his main objections will be ſuppoſed reſolved before you are determined, and for others which ſtand in need of more particular anſwers (they being weaker) you may be leſs ſolicitous. Nor do I think of all theſe neceſſary in all queſtions to be diſtinctly conſidered, but principally for the moſt important ones of Divinity; and ſome, at leaſt, to be neceſſary to all of what nature ſoever; and that ſuch regard be had of thoſe which are not, that before you neglect them you be aſſured that they are indeed *impertinent*,

nent. And in the management of the whole, eſpecially where you do endeavour *ſelf-ſatisfaction*, it were well you were as *brief* as *clear*, as *diſtinct* and as *methodical* as is poſſible.

IV. IV. HAVING thus ſhewn you the form of managing reaſon in general, I believe you do expect that I ſhould deſcend particularly to direct your Studies that you may be furniſhed with materials. And this I ſhall attempt in purſuance of my formerly deſigned method, in both thoſe kinds of *Principles*, by which, as I ſaid, all *Theological Controverſies* are to be determined. For the firſt, thoſe which are *rational*, I would recommend that too-much decried Study among moſt *Proteſtants* of *School-Divinity*. For conſidering that the very foundations and principles of all Religion are *natural*; conſidering further that all ſupernatural Revelations are but *acceſſory Complements* to theſe, where Nature was *actually debauched*, or *originally inſufficient*, but never undertake to give a *compleat digeſt* of them; conſidering alſo that accordingly the Scriptures do either not mention them at all, or where they do, yet not *profeſſedly*, but upon occaſion of others; and then it ſelf they are rather *ſuppoſed* than preſcribed, or, where

where *preſcribed*, yet rather as to the *circumſtances* of their exerciſe, than as to their *moral* and *univerſal obligation*: It plainly follows that here, *Reaſon* is wholly left even by God himſelf to the evidence of its own inquiry. And this not only as to thoſe particulars which are ſo plain and obvious as that they even offer themſelves without inquiry, and it is impoſſible to be ignorant of them without a *groſs negligence*, or a *reſolved obſtinacy*; but ſuch wherein ſome great Philoſophers themſelves have been miſtaken. Such was the *univerſal Providence of God over Mankind*, which not only *Epicurus*, but, for any thing that I know, the *Jews* themſelves, did hardly believe, by whom we find God's care of the Salvation of the *Gentiles* admired at as a (*m*) *ſtrange* and incredible thing, and a great argument of his not being an (*n*) *accepter of perſons*, as it ſeems they had thought before. And their moſt favourable ſentiments concerning them ſeem to have been, that God had indeed appointed (*o*) *Tutelary Angels* for other Nations, but that himſelf was their own *Preſident*; that their own Souls only were (*p*) *immortal*, and that none others had any portion in the *World to come*; that therefore their *Proſelytes* were truly *tran-*

(*m*) Act. xi. 18.

(*n*) Act. x. 34.

(*o*) *Rab. Iſrael* de Anim. c. xxv.

(*p*) *Buxtorf.* Synagog. Judaic. c. 8. p. 25.

(q) *Rab. Iſ.* Diſp. Cab. de Anim. c. 21. & ibid. *Joſ. Voyſin.* in Not. D. *Hammond* on S. John iii. 5.
(r) John iii. 3.
(s) ib. v. 5. 6.
(t) ib. v. 10.

(q) *tranſubſtantiate*, whence thoſe phraſes of being (r) *born again*, and (s) *of the Spirit*, wherein our Saviour wonders at the ignorance of (t) *Nicodemus*, as being notorious among the *Rabbins*. Yet the whole *Old-Teſtament* ſeems ſo particularly deſigned for their *Common-wealth*, as that they have little occaſion for mentioning God's Providence over other *Nations*. Nor is it only in ſuch inſtances as theſe which are primarily concerning all Nations, and therefore, at leaſt, till the times of the New Teſtament, diſcoverable only by that Light which was alone common to all Nations, that the Scriptures are not ſo deſignedly particular as to ſuperſede the neceſſity of natural enquiries; but eſpecially alſo in *ſecondary* inſtances of the Law of *Nature*. Which though it appears that they have been for time and place diſpenſed with, and therefore their univerſally-obliging reaſon being more *circumſtantial*, is *leſs eaſily diſcernible*; yet their ſevere penalties without any new *poſitive* prohibition, and their having been looked on as *abominable* in the very *Gentiles*, ſhew that the Church reputed them unlawful for this very reaſon of their being thus againſt ſecundary Laws of Nature. Such are the Queſtions of *Polygamy*, of *marrying the*

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Brothers Relict, and of *Uſury*, and other inſtances wherein I believe I ſhould not be unwarrantably confident if, notwithſtanding what others have endeavoured concerning them, I ſhould ſay that they cannot be clearly diſproved by any particular prohibition in the *New Teſtament*. And the way of propounding thoſe which are *moral*, and thoſe which are not, in the *Old Teſtament*, being general and indefinite; and the *New* one never deſcending to tell us what *particulars* were temporary, but only, in *general*, teaching us that what was *Typical* muſt needs diſappear at the *real* exhibition of what it *ſignified*, and that all *accommodations* even in what otherwiſe was *moral*, muſt now under *larger Grace*, and *greater Means*, and *clearer Revelations*, in all reaſon be evacuated; the only way of determining here any thing particularly muſt be, omitting all *Teſtimonies*, to examin the nature of the *Precepts* themſelves, and thence to diſcern whether the *reaſon* of their obligation be *Temporary* or *Eternal*. To which I may add, that many *Counſels* are urged in the *Scriptures*, many things in compliance to the *preſent Circumſtances*, and ſome indulgences to *preſent prejudices* even in the *New Teſtament*, and this without particular proviſi-

on for future obſervance, which are not any other way diſtinguiſhable but by *Reaſon*. And of the ſame neceſſity it is for all *Caſes of Conſcience*, and many other emergent difficulties which you will frequently encounter in the practiſe of Divinity. It were alſo eaſie to ſhew how very uſeful Reaſon is for the moſt important controverſies that divide the *Communion of Chriſtendom*; and how its greateſt *Adverſaries*, thoſe of *Rome*, do ground themſelves mainly on it in their exigencies; as in *the neceſſity of a viſible Judge of Controverſies, in their detaining the Cup from the Laity*, which themſelves cannot deny to have been granted them in the firſt and pureſt Centuries, and in *the Doctrine of the Reſolution of Faith*. So alſo in the *Remonſtrant* and *Janſeniſt* opinions, in all Diſputes with the *Socinians*, and moſt with the *Sectaries*, which are ſuch inſtances wherein our Men prove it unreaſonable to expect particular proof from Scripture. The ſame, I think, might be proved concerning moſt of the definitions of the *Church* againſt the Enemies of the *Trinity* and *Incarnation*, as to particular expreſſions whereby ſhe diſowned their innovations, that they were grounded on theſe ſo Tragically declaimed againſt *Theological Reaſons*, if I were not affraid of being

being tedious. But in ſhort, if it be conſidered that hither all Controverſies are *finally* reſolved, even all *Authority* into the reaſon of its *credibility*; that all other ways of arguing are plauſibly excepted againſt by ſome *Parties*, but this cannot, there being no oppoſing it but by it ſelf, which is a *contradiction*; that this at length when all is done will be found moſt *ſatisfactory*, theſe will ſure be ſufficient prejudices to invite you, till you ſhall find ſomething as plauſible alledged for the contrary.

V. BUT in the Study of this *rational Divinity* I would not perſwade you to imitate the *Schools* themſelves any farther than as they are rational. For I muſt confeſs that one fundamental defect ſeems to me generally ingredient in their diſcourſes; that they ſeem rather to endeavour the *outwitting* of their *Adverſaries* than their own ſatisfaction. Which may be very ſuſpicious both from their making uſe of reaſons which themſelves confeſs unſufficient for the *conviction of Infidels*, which yet they take for *ſtrong Conſolations* of *Believers* (which might indeed be tolerable if the efficacy of ſuch proofs depended on any proper principles which were admitted by *Believers* and not by *Infidels*, but de- V.

pending on pure *Philoſophical* Reaſons, as moſt of theſe do, which are produced by *Aquinas*, who ſpeaks for them *L.* 1. *Cont. Gent. c.* 9. they ſeem leſs excuſable) but principally their determining the *Queſtion* by, and conforming their reaſons to, ſome *Authority* and that ſometimes very contemptible; as of ſome *Heathen Philoſophers*, or *late Doctors*, or at the uttermoſt *particular Fathers* (for they ſeldom meddle with *Councils*) and their laying too much ſtreſs upon their very *forms of ſpeaking*, though not mentioned in the *Scriptures*, to the very deciſion of *Articles of Faith*, as, I think, might eaſily be proved in the Queſtion concerning *the proceſſion of the Holy Ghoſt from the Son* againſt the *Greeks*, nay often on their very *myſtical expoſitions*, without the leaſt examination of their *deſign*, or *ſenſe*, or *credibility*. Nor is it needful to mind you how very unſufficient they had been for it though they had attempted it; partly becauſe of their ignorance in the *Greek Fathers*, and ſo being neceſſitated to rely on ignorant *Tranſlations* for thoſe they had (for *Greek* Learning was continually decaying in the *Latin Church* from the time of the removal of the *Empire*, and early but very remarkable

kable inſtance whereof (that I may not now particularize others) we have in that famous Cheat put upon the whole general Council of (u) *Ariminum* by *Valens* and *Urſacius* and ſome few other Eaſtern Biſhops of reading ὁμοιόσι& for ὁμοίσι& in the Decree of the *Nicæne Council*; but eſpecially after the open breach betwixt the *Roman* and *Conſtantinopolitane Patriarchs*, whereby intelligence with the *Orientals* was exceedingly interrupted, long before the riſe of the *Schoolmen*) but mainly becauſe of their great unskilfulneſs in *Critical* Learning, to know their *original*, and their *ſenſe* in other places, which yet had been neceſſary to their deſign. And therefore I ſhould adviſe you to be more ingenuouſly rational then they are, in the proof of their *Principles* as well as in the inference of your *Concluſions*; That you do not ſtrain your wit to make any Teſtimony defenſible before you are otherwiſe convinced of its credibility, and at leaſt let it not be as a principal motive of your determination; That you never trouble your ſelf much with thoſe reaſons themſelves which, as they are only propounded as probable, ſo they, are confeſſed to be unneceſſary. But Firſt, conſider the nature of

(u) St. *Hieronym.* adv. *Luciferian.* & alij.

the Queſtion, whether the Arguments, whereon the whole ſtreſs of its aſſent can only be ſurely grounded, and which if they be weak the definition cannot be certain, be *Reaſon*, or *Authority*; and if it be *Reaſon grounded on Authority* (as moſt of the *School-Queſtions* are) that then you urge the Reaſon no farther than the Authority will warrant you; and remember that a leſs Reaſon will ſuffice, when all the uſe of reaſon is for rendring the Concluſion it ſelf *defenſible*, for that proceeds on particular evidences whereby it appears to us, and therefore does not require a *real*, but *every way apparent*, credibility. But where the reaſons grounded on theſe phraſes and manners of expreſſing the Articles are drawn to the direct proof of its *real truth*, or are taken as Principles for the probation of others; it were then reaſonable to have recourſe to *Lombard*'s Text, and to examine Firſt, whether that Doctrine be really taught by that Father, who is by him quoted for it? and Secondly, whether it be delivered by him as his own private opinion or as the ſenſe of the Church? and whether dogmatically, or in heat of controverſie? If as the ſenſe of the Church, then Thirdly, what was the ground of it, whether the evidence of univerſal Tradition,

or

or æquivalencies in the Scriptures; or the general ſenſe only of the learned? And whether they took it up for the evidence of its proper reaſon, or originally from the Authority of ſome private Perſon, who was commended in theſe controverſies, and from whom it was derived by the reſt without any new examination? for in ſome of theſe things you will find moſt of *Lombard*'s Principles to be deficient, they being for the much greater part tranſcribed from St. *Auguſtine*. But it may be a more direct way for knowing the rational modes of expreſſion, whereon the Church grounded her Arguments (in thoſe Articles which are generally and ſurely believed for Revelation, and wherein antient and univerſal Authority may be preſumed more ſecurely expreſſive of the genuine ſenſe of Tradition than our private reaſonings, as in the *Trinity* and *Incarnation*) will be by examining what principles of this kind are ſuppoſed in her diſcourſes with the *antient Hereticks* in the firſt general Councils, moſt of her definitions there being, as I formerly ſaid, grounded on *Theological reaſon*. And therefore I would adviſe you in general, before your particular enquiries, to ſatisfie your ſelf how far your reſolution is to be grounded on particular reaſon; that

ſo, if they ſhould fail, as they will certainly in many things which yet upon other accounts are very reaſonably credible) you may not preſently *condemn* the Concluſion as *ſimply falſe* becauſe of the falſhood of their improper principles. And what Queſtions are only determinable by *reaſon* you have ſeveral inſtances in the beginning of the former Paragraph.

VI. VI. BUT it remains, for the accompliſhment of this firſt part of my task, that I proceed to the ſecond ſort of principles, namely ſuch as are known by *Divine Revelation.* And here ſeeing the reſolution of no Parties is againſt the *plain words*, or at leaſt the *ſenſe*, of the Scriptures; and it is farther agreed that the bare Grammatical ſignification of the words is of no other force for expreſſing the Speakers mind than as it is ordinarily reaſonable to preſume that he intended this where there are not particular ſuſpitions of believing otherwiſe; Therefore for the bringing theſe things home to the deciſion of our preſent Controverſies, it will be requiſite to enquire Firſt, what ſenſe of them is æquivalent with the Concluſions to be proved by them? and Secondly, what reaſon there is to believe that this ſenſe was deſigned by the Speaker? And where this is ambiguous, and

and both of them ſeem applicable without abſurdity; the only way for determining which of them was intended by him muſt be by examining all thoſe things which may be ſuppoſed as notorious to the *Auditory* to whoſe underſtandings he was to accommodate himſelf, and what was only likely to prove efficacious in reference to his deſign. And though this latter be to be performed by *reaſon*: by examining their *miſapprehenſions*; and then conſidering what were in Prudence moſt proper for their *correction*, and which particular ſenſe is moſt rationally reducible to this deſign; Yet the former will be moſt ſatisfactorily reſolved by *Philological* Learning. I mean by enquiring how the ſame Author uſed the ſame expreſſion in other clearer parallel places? how the Auditors themſelves uſually underſtood it? And ſo to examine the *Idioms* either of the place or Country from other their contemporary Writers. And if the notoriouſneſs of the Speech depended on a matter of *Fact*, to which it alluded, and of which none of them could probably be preſumed ignorant; then the moſt ſure way both for underſtanding that particular phraſe and all other diſcourſes whatſoever of the ſame ſubject, will be by clearing the thing it ſelf, and pointing at thoſe in-

inſtances in alluſion to which thoſe expreſſions might have been occaſioned, which had been otherwiſe unintelligible. And to this end you may more eaſily diſcern First, the neceſſity of the *Tongues* wherein they were originally written. For it is very poſſible, either by reaſon of the *affinity* or *homonymy*, or for want of anſwering words in the other Tongues, for *Tranſlations* to be miſtaken, at leaſt, not to be ſo ſecure as to ground arguments, which may be very much endangered by the very uncautiouſneſs of the expreſſion. And Secondly of the *Idioms of thoſe Tongues*, which are frequently occaſions of miſtakes in them that rely on Tranſlations that render them *verbatim*, without conſidering their importance in the *Originals*, as is uſual both in the reputed LXXII and the *vulgar Latin*, which were generally followed by the *Greek* and later *Latin* Fathers, and many perplexities might be inſtanced which are raiſed by them from thence, which have no difficulty in the Originals. And for this it will be convenient to be acquainted, not only with the ſacred *Text* it ſelf (which, eſpecially in the *Old Teſtament*, are all the Records remaining of the purer ancient *Hebrew*, and therefore can give little light to the ἅπαξ λεγόμενα) but alſo with thoſe

tongues

tongues which ſeem at firſt derived from the *Hebrew* Tongue, as moſt of the *Orientals* are; but thoſe eſpecially into which it afterwards degenerated after the ruine of their Government, by reaſon of their mixture with other conquering Nations. Such was the *Chaldee*, on occaſion of the *Babylonian* captivity, as appears from part of *Jeremy*, *Daniel* and *Ezra*, and thoſe parts of the *Chaldee Paraphraſes* which are truly inſcribed to *Jonathan* and *Onkelos*; and *Syriack* in the time of our Saviour, as is obſerved by learned men from moſt of theſe *Hebrew words* mentioned in the *New Teſtament*, by mixture of the *Syro-Macedones* after the prevalency of the *Grecian Monarchy*. For in theſe, it ſeems more probable that the words which were afterwards impoſed inſtead of the genuine *Hebrew* without any interruption where the things were practiſed, and whilſt the Notions were freſh in memory, did more exactly anſwer them than thoſe that wanted theſe advantages. And Thirdly, the *Idiomes of the Perſon* himſelf, of his wit, of his Country, of his education. For it is clear that the Style of the Scriptures is very different: either lofty, or low; or eloquent, or rational, in accommodation to the writers natural abilities. For thus

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the *New Teſtament* writers have many *Hebraiſms*, and St. *Paul* ſome *Cilicianiſms*, as you may find inſtanced by St. *Hierome ad Algas. Q.* 9. and *Origen on the Romans.* And theſe are of great moment both for varying the ſignification of the ſame phraſes, and making them more or leſs accurately inelligible in grounding arguments on them. And Fourthly, *the Antiquities alluded to.* And theſe not only ſuch as are *directly aimed at*, and with approbation, but alſo ſuch as are *purpoſely oppoſed.* For thus *Maimonides* (*x*) conceives the rites of the *Zabii* very beneficial for giving light to many *poſitive Levitical* precepts, which now, for want of them, ſeem ſtrange and impertinent. And it would doubtleſs much contribute to the clear *diſtinction* of thoſe which were *moral* or *judicial*, grounded on *temporary* or *eternal reaſon*, to have known all the *Ceremonies* of the *Chaldæan* and *Phœnician Idolatry*; though I think there are no very great aſſiſtances for it in our now-extant writers, and what is related occaſionally either by the credulous *Greeks*, or antient *Talmudiſts*, or the later *Arabians*, being exceedingly intermixed with fabulous and conjectural aſſertions, will need a very prudent and judicious ſagacity to ſeparate what is cred-

(x) *More Nebok.* Part. iii. c. 29. &c.

ble, from what is not ſo. But for what may be performed from our preſent aſſiſtances in this ſubject, I ſhall refer you to the excellent diſcourſe of our famous Antiquary *Mr. Selden de dijs Syris.* And for the better underſtanding of theſe, and the main deſign of Hiſtorical or Prophetical writers, and thoſe very conſiderable ſeeming differences even in the circumſtances of what is only upon ſeveral occaſions related in themſelves as well as in exotick Authors, and this not only in ſome frivolous inſtances, but in ſuch whereon depend the greateſt arguments for Religion; the accompliſhment of remarkable *promiſes* and *propheſies* whoſe truth was to warrant very conſiderable alterations, as in the *LXX years Captivity, and Daniel's week*, whence is derived one of the ſtrongeſt grounds of *Chriſtianity*; neither of which can be determined without the auxiliaries of the *Heathens*; I ſay for all theſe it will be neceſſary to ſtudy and compare their *Hiſtory*, and *Chronology*, and *Geogrophical* diſcriptions of thoſe Countries. And for the traditional doctrines of the Old Teſtament, becauſe the beſt means for their diſcovery ſeem to me to depend on ſecular learning, I ſhall therefore defer them to their proper place. In the mean time for particular and occaſio-

occaſional expreſſions of the new, it were convenient to be acquainted with the firſt *Hereſies*, and the conveyance of the traditional doctrines of the Church in their plain, and genuine, and unmixed practice, (which will be the beſt way of making them applicable to our preſent Controverſies) will be moſt probably derivable from the Fathers of the immediately ſucceeding Centuries; which is the deſign I would have you principally aim at in reading them. And concerning thoſe general Cautions to be obſerved in following them, I preſume you have before your departure heard my thoughts in ſome of our *Colledg-exerciſes*; and therefore I ſhall not need to be large in them. Only in general, you may obſerve a vaſt difference betwixt what they deliver either as their *private thoughts*, or as a *generally-received opinion*, and what they aſſert as *the doctrin of the Catholick Church* delivered to them from the Apoſtles; and here it ſelf betwixt what they *reputed* ſuch from ſome judicial *inferences* of their own, and what they were more competent Judges of, in that pure *Hiſtorical* evidence which muſt have been obvious to them without any, or at leaſt any *difficult*, *Illations*, and this with *Vincentius Lerinenſis*'s Rules; in all

In *Commonit.*

times,

times, all places, and all Eccleſiaſtical Societies, that were founded by Apoſtles or Apoſtolical perſons. For in the former I then endeavoured to ſhew their fallibility from that unaccurate way of Arguing which prevailed generally among them; and thoſe unſecure principles on which they relyed. Which though I then only touched, as willing to confine my diſcourſe to the time allotted for it; yet poſſibly they might be of ſome uſe in your reading of the Fathers, inaſmuch as that to ſome of them I believe you will find moſt of thoſe errors which in many inſtances, by the Confeſſion of all, prevailed in the firſt three Centuries, to be eaſily reducible. Other Rules were adviſable for the diſcovery of theſe *Teſtimonial* from *Judicial* traditions, but becauſe the mentioning of my own thoughts concerning them together with my reaſons, would engage me in many and great Controverſies which cannot poſſibly be dispatched in few words, and that I have already inſenſibly exceeded my firſt deſigned brevity, I forbear.

VII. AND now, concerning the ſecond particular formerly propounded, namely the influence of ſecular learning in order to thoſe mentioned deſigns of the *Study of Divinity*, I ſhall inſiſt on the method VII.

thod already obſerved in that. And though it were eaſie by an induction in all human ſciences whatſoever, to ſhew this ſerviceableneſs; yet becauſe ſo large a task might poſſibly diſcourage you, as not being attainable in one life; and their uſefulneſs is very different in its degrees, ſome being only convenient, and ſome abſolutely neceſſary; ſome neceſſary for your own ſatisfaction, and ſome for the information of others; ſome for more rare and caſual, and ſome for your ordinary Auditories, and you will find their uſe in your obſervation of theſe, and may accordingly more or leſs engage your ſelf in them as you ſhall find your ſelf invited by your own *Genius*, or *Curioſity*; I ſhall therefore mainly meddle with ſuch as are introductory and general, and are of uſe for the moſt neceſſary ends; your own ſatisfaction, and that of your ordinary Auditory, And firſt, for that which is rational, and rigorouſly called *School-divinity*, moſt of the terms wherein its Queſtions are expreſſed being *Philoſophical*, the uſe of *Philoſophy*, eſpecially that of the *modern Peripateticks*, which in latter Ages has ſo univerſally prevailed in the *Schools*, is ſo obvious as that I cannot ſuſpect you ignorant of it. But yet I believe you may be deſirous to

be informed of the distinction of those parts which are necessary from those which are not; that so you may know at present where to fix your thoughts more closely in subserviency to your future Studies. For your satisfaction herein, I think (x) you may securely give over your reading it distinctly by way of *Course*, and apply your self more immediately to the Study of *School-Divinity*. For the *School-men* allowing themselves that liberty of largely discussing *Philosophical Questions* on the *Summes* and *Sentences*; as you shall by this means want none of them that are *necessary*, so you will be disengaged from many of them that are purely *heterogeneous*. But because they do frequently use this liberty licentiously, therefore it will be convenient to determine more distinctly what parts are necessary, and to what ends. First therefore, for that *natural Divinity* which is supposed true ancedently to *Divine Revelation*, and which is therefore only intelligible by *reason*; it being commonly reduced to two main principles: *the Divine nature and existence, and the Soul's immortality*; *and the nature of its faculties and the manner of its operations*, in accomodation to which all the Divine Precepts and Auxiliaries are designed; the for-

(x) This advice was addressed to a *Graduate*, who was therefore to have been presumed to have read over his Course already once. This is warned that others to whom it does not belong, may not imprudently apply it to themselves.

mer will be best advanced by *Physical* arguments drawn from the nature of the *celestial motions*, and the necessity of an universal ordinator of the *second causes* both to their own ends, in those that are inanimate, and at least to that of the Universe, in those that are not; *&c.* Which as they are evidently more *perswasive* and *sensible*, and of a more general accommodation to ordinary capacities, and such as we find principally made use of by St. *Paul* himself, not only in his *popular discourses* Rom. i. 20. but even in his *disputes* with the *Philosopher*, Act. xvii. 27, 28. and xiv. 17. so I do really conceive them more strong than those *Metaphysical* ones that have been lately again urged and improved with the general applause of our late *Philosophers*, by the famous *Des Cartes*. And there is one Question, which I confess exceedingly intricate, and yet omitted by most that I have seen of our late ingenious Authors that handled the argument, at least not considered with that accuracy it deserved; so I conceive it very necessary for the conviction not only of *Atheists* (which yet the unhappiness of our Age has rendred not altogether unseasonable) but also of some subdivided Christians, those especially of the *Roman Communion*,

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union, and that is the distinction of *true* from *counterfeit* miracles, which will require *natural Philosophy*. Wherein the notion of a true miracle, by the confession of all, requiring that it be above the power of *natural Agents*; for the determining of that it will be necessary to shew how far that does extend. And because it is yet further agreed, that all sensible effects of created substances must depend on matter and motion; therefore this will require two things to be examined: *their utmost efficacy in general*; and then particularly *the utmost efficacy of those that are present to the production of the supposed effect that is to be tryed*; the knowledge of which I presume you are not ignorant to be the very design of natural Philosophy. Wherein notwithstanding you are not now to be confined to the *Peripetetick* Principles, but may more ingenuously examin others, and accept what you your self shall conceive most satisfactory. But the investigation of the particular Divine Attributes will be best performed by *Metaphysicks*, wherein all the terms requisite to this way of arguing are professedly handled: the nature of *Entity* and *Bonity* in general; the notion of those *Perfections*, which are called *simpliciter simplices*; and the exa-

mination of what are particularly ſuch by their *compatibility* with others greater than themſelves, and which are not reducible to any other Sciences, from whence it has even in (y) *Ariſtotle* himſelf the name of *Natural Divinity*. And from hence alſo depend all thoſe terms whereby even *ſupernatural Revelations* are made reconcilable with *natural Reaſon*, and upon which moſt of thoſe objections depend that are indeed material, and neceſſary to be anſwered. For the whole force of theſe relyes on ſuch Principles as are univerſally concluſive in all ſorts of Entityes. For otherwiſe the confeſſed *Analogical* participation of the ſame perfections in *God* and the *Creature* will be ſufficient to invalidate all Inferences drawn to him from particular experiments in other Creatures, which are the uttermoſt that all other Sciences are able to reach. And to theſe ends you will find the General Part of *Metaphyſicks* very neceſſary; and the Particular, where it goes no further than the perfect explication of their Nature, and confines it ſelf within its own moſt immaterial abſtraction. And therefore you may obſerve this Part not taken notice of by *Proteſtants*, and you will find it moſt generally ſerviceable to the whole deſign of *School-Divinity*.

(y) *Metaph.* L. vi. c. 1. Text. 2.

then for the other part that concerns *the nature of the Soul, and of its operations*; the ſupernatural aſſiſtances being proportioned to them, it will be neceſſary to know them for the underſtanding this proportion. And becauſe ſome of theſe aſſiſtances are extended as well to the *nature* of their *Acts* as their *Morality*: and the moral manner of the operations is moſt anſwerable to the *nature* of the *Agent*, and accordingly beſt intelligible by its relation: Therefore it will be convenient to know them, firſt *Phyſically*, as they are handled in *Ariſtotle*'s Books *de Anima*; and there eſpecially the rational and intellectual degree, and others no otherwiſe than as they conduce to the better underſtanding their preſent organical dependent way of operation, and that diſcourſe *de Anima ſeparata* which you will find adjoyned at the end by ſome Authors. And then *Morally*, in *Ethicks*, from whence you are directly to deduce all thoſe obligations that are *purely moral*; and the neceſſity and deſign of thoſe that are *poſitive* and *ſupernatural*, and generally all thoſe univerſal Rules, on which depends the prudential practice of *Caſuiſtical Divinity*. For *Controverſie Logick* I mention nothing, becauſe I believe there is little in it neceſſary to your purpoſe but what is borrowed

from *Metaphysicks*, or some few things concerning *Faith* and *Opinion* and *Demonstration*, which you will find sufficiently to your purpose discussed on the *Summes* and *Sentences*. And as it will be thus serviceable in general to know the main design of those Sciences, and their influence in Divinity, for discerning the necessity of particular Questions, how far they are reducible to it; so in particular you may consider, First, whether it was first raised from any Theological occasion, accordingly to the Rules formerly prescribed; or whether it be capable of being used as a Principle for the deciding any Theological Controversie? And if it be, then secondly, whether that Theological Controversie it self be of any moment? and then Thirdly, whether that Philosophical Principle be capable of any certain resolution, and especially in that sense that is requisite for this decision? But for the improvement of principles of this kind in proving the *immortality of the Soul* (not now to reflect upon the piously designed attempts of several ingenious persons in this regard) for my part, how convincing soever they may prove in the event, I can discern no great necessity of having recourse unto them or relying on them. For though indeed the existence of God

God cannot be proved by *Revelation*, it being so antecedent to it as that he that doubts of it cannot admit of *Revelation* to prove it by; yet is there not the same necessity here. For the Soul may really be immortal, though its immortality could not be made out from any natural appearances falling under our cognizance (daily experience furnishing us with instances of most certain truths which are yet uncapable of being proved from such appearances) in which case we may yet be assured of it by *Revelation*. For our doubting concerning the proof of the Souls immortality by *reason*, does not upon any rational pretence oblige us to question the *existence of Revelations*; and supposing that the real immortality of our Soul is attested and revealed by God, our own antecedent ignorance of it upon natural accounts cannot ground the least suspicion of the Divine Infallibility concerning it. Nay it is, from our prime notions of such a being, most certain that infinite truths are evident to him which are not obvious to our grosser observations, and it cannot be disproved that this is one. Supposing therefore that God has revealed the immortality of our Souls; and that he is in this, as well as in other Revelations, veracious; and that he certain-

ly does, though we do not, know the truth even in this particular affair; it must needs follow that we must be obliged to believe it upon account of such Divine Revelation, though antecedently we could never have known it by natural discoveries. This I have only observed by the way, to shew the *no necessity* of insisting on such proof, and to let Atheistical irreligious persons understand how little indeed Religion is concerned in their weakness. Yet I think, I might have added that *deserting* this way of proof, and insisting *only* on Revelation in this case is not only more *secure*, but in many regards more *convenient*, and more *agreeable* with the principles of Christianity, and better fitted for solving difficulties which are less intelligible on other Principles. But what I have to say to this purpose is both subject to be misunderstood and too tedious for my present design, and therefore I forbear.

VIII. VIII. BUT then for that part of Divinity that is Textuary the knowledge of the *Tongues* and *Phrases*, will be gotten by reading ancient Authors in their own words upon other occasions; and for them your own experience will hereafter be your more satisfactory directory. But for understanding the Text of the *Old Testament*,

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it will be also further requisite throughly to understand the *Doctrinals* of those *times*, and the *Traditions* of the *Jewish Church*. This you will find very necessary for the *New*, there being nothing pretended to be revealed in the *New*, but what was at least mystically prefigured in the *Old*; and there being many Doctrines at that time when the New Testament was first published, that were generally believed by the *Jewish Church* which yet were not so clearly expressed in the *Old*. Which as they seem to be connived at by our *Saviour*, so they seem generally to have been received without any New Revelations by the *Primitive Christians*. And yet that way of presuming present Doctrines to have been original Traditions is certainly as fallible in some instances as true in others, and therefore ought to be accurately distinguished. The only way for understanding such Texts as these will be to examine the credibility of doctrines that pretend to be originally *Jewish Traditions*. And for this you are not only to trust the *Rabbins*, both for their notorious *fabulousness*, and their little *Antiquity*, and their plain imitations of the *Grecian Philosophers* even before our Saviour's time upon occasion of their acquaintance with them by the

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Macedonian Conqueſts; whom yet together with *Philo* and *Joſephus* I would recommend to you for the *Hiſtorical Relation* of thoſe opinions and practices that afterwards prevailed, and are frequently alluded to in the *New Teſtament*. Which I conceive ſo far only creditable as we find their Notions ſo alluded to and confirmed by the atteſtation of thoſe *Inſpired Writers* who do ſo allude to them; or as they are ingredient in thoſe *Schemes* whoſe other Particulars are expreſly ſpoken to. For it is moſt probable that where *Propoſitions* are approved, that *approbation* is to be underſtood in accommodation to the ſenſe of thoſe who then maintained them. Which if they were; then all the *Principles* on which their aſſent to ſuch Concluſions was grounded, and all the further *Inferences* which they were likely to deduce by virtue of their belief of ſuch Principles, muſt alſo be ſuppoſed included in the ſame approbation. Eſpecially where no *expreſs* Caution is given againſt them, nor any *new Scheme* propoſed. It is certain they who *then* lived would ſo underſtand it; and therefore the *Holy Ghoſt* muſt be preſumed to mean it ſo if he ſuited himſelf to their capacities. But there are other means which will afford you more

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full and distinct discoveries of many things of which the now mentioned Testimonies would leave you ignorant, I mean the Testimonies of the *Græcians* themselves. For it is the main design of the primitive *Christian Apologies* to shew that the *Græcians* preserved some Traditions entire from the division of *Babel*, or in after Ages derived them from the *Jews*, which Testimonies of the *Græcians* are yet both more numerous and more ancient than those that are now extant of the *Jews* themselves. By this mean as you shall discover much of that truth which was mystically involved in the *Old-Testament*, though otherwise certainly intended, where otherwise there is no clear mention of the *Immortality of the Soul*, of the *Resurrection of the Body*, or the *future Judgment*, which are the very foundations, not only of *Christian*, but of all *rational Religion*; so also the Original of many errors both among the later *Jews* and *Christians*. For this therefore I conceive it convenient to read the ancientest *Greek Poets* together with their *Greek Scholiasts*, and that you do not look on them barely as *Idle Romancers*, but as *grave Philosophers* and *Historians*; for such they were reputed not only in their own times, but also by all their followers, as long in-

involving *Divine*, and *Natural*, and *Hiſtorical* notions of their *Gods* and *Heroes* under *Myſtical* and *Parabolical* expreſſions. Thus the name was uſed for *makers of Laws*, for *Eſtabliſhers of Commonwealths*, for *Diſciplíners of Youth* and *Women*, as you may ſee proved from the Teſtimonies of *Homer* himſelf and others by the excellent *Heinſius* in his *Prolegom. ad Heſiod.* Hence they were after imitated by the *Oracles*, and accounted *Sacred*, and *Prophetical*, and inſpired with a *Divine fury*, as were eaſie to prove if I had leiſure. But yet becauſe thoſe things are related on the faith of much later Authors, and are mingled with their own inventions, and are expreſſed in dark, and deſignedly-obſcure, reſemblances; therefore two things will be requiſite to be inquired into: Firſt, whence they originally proceeded? whereby will appear both how far they are credible, and what was after ſuperadded by the *Græcian* affectation of vain glory; And Secondly, what was their diſtinct ſenſe? For the former, I confeſs the ancient *Græcian Barbariſm*, their late incorporations into civil Societies, then it ſelf being divided into *little Republicks*, which could not chuſe but continually allarm them with perpetual Factions

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and mutual jealouſies of one another, and leave little time for incouragement for Studies, and their late invention of Letters, or of any means for communicating Tradition to poſterity, make me unwilling to adviſe you to truſt them for any thing ancient that is Hiſtorical. And therefore I believe your beſt way were to examin with what other ancient learned Nations they had commerce, from whom they might probably derive their *Philoſophical* or *Theological Learning*; and particularly to enquire concerning ſuch notable Perſons as were acknowledged to have had ſome eſpecial influence in their improvement? (Such were *Orpheus* for the *old*, and *Pherecydes Syrius* for the *later Theogonyes*) Whether they were *Indigenæ* or *Foreigners*? Whether they *travelled*, and to what Nations? And becauſe the Ambition of the later *Greeks* has endeavoured to ſuppreſs thoſe Teſtimonies that might ſeem to make them beholding to other Nations for what they gloried themſelves to be the firſt inventors of; either by confounding Foreigners of the ſame name with their own, and by that means arrogating the glory of their actions to themſelves; or by deriving their Original from their Gods, and thoſe ſuch as were Hiſtorically

ſtorically many, or uncertain, as they do with *Orpheus* when they make him the Son of *Apollo* and *Calliope*: It were well to collect out of creditable Authors what is mentioned concerning them, that ſo you may from other circumſtances conjecture whence they did moſt probably derive their Learning. And there are three Nations eſpecially, who, by reaſon of their undeniable Antiquity, and their eſtabliſhed Government, and their eſtimation of Learning, and their encouragement and opportunities, and publick deputation of ſome orders of Men for that end, might be very credible for the conveyance of the *Traditional Divinity*; and who, by reaſon of their familiarity with the *Jews*, might eaſily have corrected themſelves where they had been miſtaken: the *Caldæans*, the *Phœnicians* and the *Ægyptians*. Whereof the two later muſt needs have been known to them as anciently as their ancienteſt Inventions: the *Phœnicians* by occaſion of their notorious trafficking at Sea; and the *Ægyptians*, as appears both by the affinity of their *Tongues* and *Letters*, and from the *Græcian Apis*, whether the *Sicyonian* or *Argive*, ſuppoſed after his death to have been Canonized in *Ægypt*, and from the ſtories of *Ægyptus*

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and *Danaus* in *Ægypt*, of *Tithonus* and *Memnon* and *Phaethon* in *Æthiopia*, mentioned by the moſt ancient *Græcian Mithologiſts*, and from the teſtimonies of very many of themſelves, if I had leaſure to produce them; And eſpecially in that moſt of their *Gods* and *rites* and *myſteries* were thence borrowed, as is clear, beſides others, from that full confeſſion of (z) *Diodorus Siculus* related alſo by (a) *Euſebius*. But that all of them were frequented by the latter Philoſophers is abundantly proved by the *primitive Chriſtian Apologiſts*. And therefore it will alſo concern you to be acquainted with the opinions of the *Philoſophers*, thoſe of them eſpecially that are *traditional*, and who are known themſelves to have travelled in theſe Countries. As for the latter ſubdiviſions, they ſeem generally to have been built on the private wits of particular factious perſons. Concerning whom, eſpecially the *Stoicks*, what my thoughts are you may eaſily diſcern from my *Prolegomena* to my dear Tutor's Book *de Obſtinatione*: "That if "their *Rational diſcourſes* be conſidered "as converſant about ſuch inſtances as are "incapable of *ſolid demonſtrations* from "purely natural Principles, ſuch as the *Pla-"tonick* notions of the *Trinity* and the *Hie-*

"*rarchyes*

(z) Bibliothec. L. i. p. 86. Ed. Græco-Lat.
(a) præp. Et. L. xv. c. 8.

"*rarchies of good or evil Dæmons*, and *the*
"*ſtate of the Soul after death*, and *the re-*
"*wards and puniſhments of the other World*;
"theſe will further admit of a twofold
"conſideration, either as to that *uſe* and *Au-*
"*thority* that may be grounded on their
"*Reaſons*, or as to that *purely-Hiſtorical*
"uſe which may be made of their Opini-
"ons. If in the former regard, that can-
"not be acknowledged very conſiderable,
"both becauſe the caſes are ſuppoſed ſuch
"as are uncapable of any ſolid proof of
"that kind; and the reaſons they pro-
"duce are therefore at the beſt only *con-*
"*jectural*, and frequently *Captious*; and
"they are unneceſſary for us *Chriſtians*,
"who have ſecurer arguments from *Divine*
"*Revelation*; and for affairs of this na-
"ture their *Antiquity* gives them no ſpe-
"cial advantage over us; and they are
"more clearly and cloſely managed by
"later Authors. But if they be conſi-
"dered in the ſecond regard, as to that
"*purely Hiſtorical* uſe which may be made
"of their Opinions, how weak ſoever
"their *reaſons* are, for explaining thoſe
"paſſages of *Scripture*, which are expreſ-
"ſed in their language, and allude to their
"ſenſe, whether as *approved* or *rejected*;
"then a much greater value is to be put

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"on them than they could poſſibly deſerve "on their own account. For thus howſo- "ever *conjectural* the proof of ſuch Propo- "ſitions might have been ſuppoſed for- "merly, yet it might merit a confident "aſſent as grounded on the *ſurer word of* "*Propheſie*; nay though they be *rejected* "in the Scripture as *falſe*, yet ſo it ſelf "they may help us to underſtand thoſe "very Scriptures that were ſuppoſed to "condemn them. For the *terms* being "ſuppoſed *Philoſophical*, the Philoſophers "themſelves muſt needs be preſumed fit- "teſt to explain their own ſenſe of them "(which is moſt likely to be the ſenſe in- "tended by the Holy Ghoſt) and by un- "derſtanding the terms we come to un- "derſtand the Propoſitions reſulting from "them, ſo condemned; which being ap- "prehended will help us further to diſ- "cover what is neceſſary for bringing ſuch "a diſcourſe home to the purpoſe, which "muſt needs be very advantageous for "diſcovering the deſign of the Holy Ghoſt "in it, as that is alſo for judging of *con-* "*ſequential modes of expreſſion*, of which "kind are many *proviſional definitions* of "the *Church*, and *doctrines* of the *School-* "*men*. But then ſuppoſing the *Rational Diſ-* "*courſes* of the *Philoſophers* converſant

"about affairs within their own reach,
"whereof they might be presumed com-
"petent judges, they may again be two
"ways considered: either as to their *in-*
"*trinsick conclusiveness*, or as to the *actual*
"*reputation* they had gained among the
"*Jews*, and those other Nations among
"whom they were dispersed, for whose
"use the Scriptures were primarily design-
"ed, and to whose defects they may there-
"fore be presumed to have been origi-
"nally accommodated. In the *former* re-
"gard their discourses will have so much
"and no more credibility than what a
"*particular examination* of their solidity
"will afford to a Person *competent* to judge
"of it; or than the fame of their *skill* and
"*integrity* in affairs of this nature, might
"have been conceived sufficient to per-
"swade to such as were unskilful them-
"selves, and so exposed to a necessity of
"relying on their bare Authority. But
"in the *latter*, their Authority may be much
"greater as far it may be thought to have
"been further confirmed and approved by
"the *Holy Ghost* himself. For the *Holy*
"*Ghost* undertaking in an *extraordinary*
"*way* to supply the defect of *ordinary*
"*means* in the discovery of such *truths* or
"*falsehoods* as might prove *necessary* or *per-*

"*nicious*

"*nicious* in order to the ſalvation of man-
"kind; it is to be preſumed that wherein
"he did not offer a correction, there he
"preſumed the uſe of ordinary means ſuf-
"ficient. And then the only ordinary
"means of diſcovering their *preſent duty*
"and their *future intereſts* (eſpecially for
"the *vulgar* for whoſe uſe *Revelations* were
"principally calculated) being natural rea-
"ſon as managed by its ableſt *Profeſſors*,
"the *Philoſophers*, they having no other
"light antecedently to *Revelation*; it will
"further follow, that nothing taught una-
"nimouſly by ſuch *Philoſophers*, if uncor-
"rected by the Holy Ghoſt, was by the
"Holy Ghoſt himſelf thought dangerous
"to the ſalvation of Perſons obliged, in
"prudence, to rely on ſuch an Authority;
"nay that all things ſo unanimouſly agreed
"on, in matters neceſſary to be reſolved
"in order to ſalvation, if the Holy Ghoſt
"did not undertake a new reſolution, were
"ſuppoſed by him to have been already
"reſolved rightly by the Philoſophers
"themſelves, which no leſs than *Divine*
"*approbation* of ſuch diſcourſes muſt needs
"add more than a bare *Human Authority*
"to them. This is the ſum of what I have
more largely diſcourſed and proved in the
foremention'd place, which you may per-

ceive principally to concern ſuch Philoſophers as are profeſſedly *moral*. Who as they are alſo generally applauded by *Scholars* for the generoſity of their Temper and Principles, and their agreeableneſs to *Chriſtianity*; ſo they are not indeed guilty of that *unpracticableneſs* wherewith they are charged by ſome leſs conſiderative perſons. It is true indeed that they thought the *Soul* alone to be the *eſſential Man*, and the *Body* the *Organ* and *Priſon* of it, and indeed *præternatural* to it; upon which account they made its *impriſonment* here a *conſequence*, if not a *puniſhment*, of its *degeneracy*, and its *reſtitution* to its *primitive proſperity* to conſiſt in its *compleat purgation* from all *corporeal faculencies*. But this is not ſo to be underſtood as if they had thought the ſoul incorporated (upon what account ſoever) to be as free from being affected with corporeal impreſſions, as the *Muſician* is from thoſe of his *inſtrument*, or the *Priſoner* of the place of his *Captivity*; or had accordingly perſwaded the Soul to her duty by a naked propoſal of its reaſonableneſs without any prudential preſcriptions for making her capable of reaſon. For it is plain that they themſelves conceived the Soul to be more than locally

united to the body by virtue of the *Nephesh* as the *Jews*; or ψυχὴ (in opposition to νῦς or λόγος or πνεῦμα) as the *Platonists* and *Primitive Christians*, and it may be St. *Paul* himself; or the εἴδωλον as the *Chaldee Oracles*, or the *umbra*, as *Virgil* calls it; which being thought of a middle nature betwixt *material* and *spiritual* beings, and participating of the qualities of each, was thought to bind the Soul inseparably to the body, and to subject it to a *Sympathy* in corporeal passions. Thence that *forgetfulness* of all its old notions, the πτερορύησις or *flagging of her wings* wherewith she could formerly freely mount at her pleasure, the ὑλικὴ ἀλογία, the *unreasonableness of matter*, the *drunkenness with the Cup of Lethe* represented by *Cebes*, which made their so frequent exhortations to be *sober* and *vigilant*, imitated also by the Apostle himself so very necessary. And in complyance hereunto it was that they held that the Truth it self was *undiscoverable* and *unintelligible* by *impure persons*, and accordingly they were as solicitous in concealing the *secrets* of their *Philosophy* from the *prophane vulgar* as the *Pagan Priests* were in discovering their *Idols* to *uninitiated persons*; and as the revealers of the *mysteries* of the Gods were punished

with death, ſo *Hipparchus* the *Pythagorean* had a monument erected for him by thoſe of his own profeſſion, ſignifying his death in a moral ſenſe for divulging their *Acroamaticks*. So that, though they held not the body to be any *part* of the *man*, yet they held ſo near a connexion with it as was conceived ſufficient to render it uncapable of pure and naked reaſon (which would indeed have proved unpracticable to ſuch perſons) and were therefore as well *obliged* by their *principles*, as they did *obſerve it* in their *practice*, to accommodate their perſwaſions to the *opportunities* and *abilities* of the *perſons* concerned, which being conſidered muſt needs make them practicable. All this might have been ſhewn and proved at large if it had now been ſeaſonable. Nor is this practice proceeding on the *principles* of the *Philoſophers*, repugnant to the *formal* and *fundamentally-virtuous* motives from whence only actions are denominated *ſupernaturally-good* in the ſenſe of *Chriſtianity*: ſuch as *Humility*, and *a ſenſe of our own weakneſs*, and *a perpetual actual dependence on the Divine favour*, and *a pure and primary intention of his glory*, and *no ſatisfactory reflections on our own condition here*; but *a reſolute preparation to endure anxieties of*

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mind, and deprivations of the Divine comfortable preſence, and *of the peace of our own Conſcience*, and *ſolicitous apprehenſions concerning our eternal welfare*, and *frequent occaſions of diſquietude* in the *rational Soul*, as well as in thoſe *outward goods* of the *Body* or of *Fortune*. For it might have been eaſily ſhewn how that all theſe things as far as they are truly ſubſervient to the deſigns of *Chriſtianity* are admitted and applauded by the Philoſophers themſelves, and that which is indeed diſapproved by them is not *approved* by our *Chriſtian Revelations*. That *humility*, and *a ſence of our own weakneſs*, and *a perpetual dependence on the Divine favour*, muſt needs have been owned by the *Philoſophers*, appears from what I have ſaid to evince their acknowledgment of the neceſſity of the *Divine aſſiſtance* in all *good performances*, in my *Proleg.* Sect. LV, LVI, LVII, LVIII, LIX. to which I ſhall add nothing more at preſent. And if doing good actions for *the Glory of God*, be Firſt, to do them out of a ſenſe of our *duty* of *obedience* to his *Commands*, and a *ſubjection* to his *Providence* (however notified to us, whether by the *Light of Nature* and *Conſcience*, or by *poſitive Revelations*, can make no difference, if the *light of Nature* and *Conſcience*

be owned for the *Voice of God*) and Secondly, to *teſtifie* by them our *honourable ſenſe* of the *wiſdom* and *goodneſs* of God in his Providences even where they ſeem to carnal ſenſual judgments moſt *abſurd* and *rigorous*; and Thirdly, not only to entertain and manifeſt this *honourable opinion* in our *ſelves*, but alſo to endeavour by ſuch our Actions to propagate the like honourable opinions to *others*; and Fourthly, to renounce all vain glory of our *own*, whether as it ſignifies a *complacency in other Mens opinions*; or *an aſcribing to our ſelves* thoſe actions which had been indeed performed by the *Divine aſſiſtance*: If, I ſay theſe things be meant by *acting for the Glory of God*; then theſe *Philoſophers*, how rarely ſoever they mention the *word*, moſt certainly have owned the *thing*, concerning which alone learned and candid perſons would be ſolicitous. And it may be they who would make more neceſſary would find it more difficult to *prove* than to *aſſert*. So alſo for *our unſatisfiedneſs with our condition here*; if thereby be underſtood a *murmuring* and *repining* at the condition allotted us by *Providence*, however *ungrateful* it may ſeem to *fleſh* and *blood*; that is ſo far from being *commendable* in the repute of *Chriſtianity* as that

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it is indeed a very great *Rebellion* and *Perverſneſs* againſt the *Divine dominion.* But if by our *unſatisfiedneſs here* that alone be meant (which only can be meant the former ſenſe being excluded) *an Opinion of the unſufficiency of ſublunary fruitions for the ſatisfaction of our more noble and capacious Souls*; the way of bringing Men to ſuch an Opinion ſeems to be the *principal*, if not the *adæquate*, deſign of this *Moral Philoſophy* I am now diſcourſing of. The greateſt *ſeeming Paradox* is how to explain how *Philoſophy* does diſpoſe perſons for enduring the *deprivation of thoſe good things of the mind which have an intrinſic moral goodneſs*, ſuch as *anxieties of mind*, *ſenſeleſſneſs and dulneſs in the performance of duties*, and the other inſtances already mentioned. And the difficulty here ſeems the more conſiderable becauſe the two fundamental principles of theſe perſons in this affair, ſeem, if not utterly *falſe*, yet, very *unſecure*: Firſt, that *God never exerciſes good men with the loſs of any thing that is really good, and that ſuch are all, and only, the goods of the mind*, which is the only ſeat of happineſs. For by this means perſons are taught not to expect evils of this kind, which muſt needs both render them more *ſecure* and *unprovided*

vided for their *reception*, and the *unexpectedneſs* of ſuch *evils* would alſo *aggravate* their *vexatiouſneſs*. And Secondly, that *it is in the power of good Men to avoid even all ſurpriſals to any thing indecent that might deſervedly procure by way of puniſhment any intervals of Divine diſpleaſure*, wherein all their diſappointment muſt tend to their further diſquietment. Beſides that by the *former principle*, God never inflicting *ſpiritual evils* on *arbitrary accounts*, but in caſe of *demerit*; and this *demerit*, by the *latter*, never agreeing to a *good Man* (ſeeing its very ſuppoſition does *ipſo facto* make him ceaſe to be ſuch) *good Men* will not ſeem obliged to expect it, and therefore not to be provided for it. But notwithſtanding all this, I conceive it certain Firſt, that *underſtanding all theſe things concerning him whom the Philoſophers call a wiſe Man, and we Chriſtians a perfect Man* (though they, as well as we, did queſtion the *actual exiſtence* of ſuch a Perſon, as I have already ſhewn in my aforeſaid *Prolegom.* Sect. LXII.) yet I ſay *ſuppoſing ſuch a perſon*, all that they ſay on this ſubject would be true concerning him; *he would never be obnoxious to diſturbances of this kind*, as *never deſerving* them, and therefore would *need no defenſitives* againſt

againſt them. But then Secondly, for thoſe other ordinary perſons who do moſt frequently occur in ordinary practice, I do confeſs that to apply theſe Principles to them would indeed be ſubject to the mentioned inconveniencies; but I muſt withal profeſs that I think it never was their deſign to make ſuch an application; and therefore they muſt needs have been far from diverting others from ſuch *expectations*, or from *providing* againſt them. For theſe weaker perſons therefore it is plain, Firſt, that they did acknowledge ſuch not to act *rationally*, and therefore unlikely to be moved by *rational arguments*; ſo that their diſcourſes on this account could not have been unpracticable as if they had only *ſhewn* them their *duty*, but not *conſidered* their *abilities* for *practiſing* it. And Secondly, that in perſons acting ſo *irrationally*, paſſions were not ſo *avoidable*, nor their *Irregularity* eaſily ſeparable from *themſelves*, nor their *demerit* from their *Irregularity*, nor conſequently that thoſe *diſſatisfactions* and *puniſhments* neceſſarily-conſequent to ſuch *demerit* ſo *hardly ſeparable* from ſuch paſſions (ſuch as are moſt of thoſe mentioned) could be eaſily avoided. For *Firſt* they acknowledged a προπάθεια reſulting neceſſarily from the

the *mere mechanical* impreſſions of exterior objects, in the *inferior Soul*; and *Secondly*, a *Sympathetical* influence of the *inferior* on the *ſuperior Soul*, upon account of the præoccupation of *ſenſe* in *ſenſitive Judgments* and *Performances* during the *minority* of *reaſon*, which, according to their principles, might by virtue of the former impreſſion, incline the judgment it ſelf to a συνεπιδοξασμὸς or συνγκατάθεσις to the firſt φαντασία or δόγμα, that is, to believe the *things* really correſpondent to their *appearances*, to *be* ſuch as they *ſeem*, which muſt needs infer a parity of reſentment in the rational, which had before poſſeſſed the ſenſitive appetite. And thus much they do not deny concerning their *wiſeman* himſelf, of the *ſecond order*, ſuch as was conceived *exiſtent* in *this life*. But further *Thirdly*, in weaker inferior perſons they thought this *ſympathy* ſo *naturally*, *conſequent* to thoſe *exterior impreſſions* as that it could not be prevented by *particular ordinary reflections*, but by *long exerciſes*, and *ſolemnly premeditated reſolutions*. So that to *ſenſualiſts* or *weakly-religious* perſons they both allowed reaſons to *expect* ſuch *diſturbances of mind*, and the ſame latitude of *providing* againſt them as could have been adviſed by

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any other *prudence* whatſoever. For though indeed they might ſay that God would not permit any *real evil* to befal *Religious perſons*, yet they never undertook (nay they warned the contrary) that no *apparent evil* ſhould do ſo too; or that *imperfectly vertuous perſons* ſhould always value things according to their *real worth*, and not be *ſeduced* ſometimes to miſtake their *appearances* for *realities*; or that doing ſo, they, as well as others, would not prove lyable to diſſatisfactions of mind, was never intended to be affirmed by them. And it might have been ſhewn how moſt of the diſturbances now mentioned are imputable to the miſtakes of *weak underſtandings*, and either are no *realities* at all, or at leaſt, not really *ſuch as they are conceived to be*. Thus thoſe *anxieties of mind*, and *dulneſs* and *diſtraction in the performance of ſpiritual duties*, which are uſually repreſented as ſo diſcouraging to *piouſly deſigning* perſons, are no more originally than a meer revolution of their *humours* and *complexions*, and miſtakes adequately occaſioned by the *indiſpoſition* of the *recepient*, not by any *malignity* of the *things* themſelves. For indeed what reaſon is there to conclude their condition bad becauſe their complexion is clouded with

with *melancholy*, a thing as little in their power, and as obnoxious to viciſſitudes, as the vaineſt of thoſe exterior fruitions ſo ſolemnly renounced by all pious perſons? And what elſe but complexion can be the reaſon why they are within a while (without any acceſſion of new *guilt*) diſquieted with *jealouſies* and *ſcrupuloſities* concerning that which not long before in a mature proceſs of judging they had pronounced perfectly innocent; and recover periodically, when the cloud is over, without any further *rational conviction*? Yet this is that which malancholy perſons miſcall the *fruition* or *deſertion* of the *Divine internal viſitations*. For if it were a real conſciouſneſs of *demerit* that were the reaſon of ſuch an alteration of Judgment concerning their own condition: either the demerits muſt be ſuppoſed *frailties* and *inadvertencies*, and thoſe are known inſufficient to put us out of a ſtate of grace; or they are *great* and *habitual*, and ſuch cannot agree to perſons ſuppoſed *Pious*, who only, according to the principles of theſe Philoſophers themſelves, are intitled to *ſolid joy* and *comfort*. And the ſame *untowardneſs of complexion* ſeems to be the principal, if not the only, cauſe of that *unquietneſs of Conſcience* of which ſuch perſons

ſons do complain; for if the guilt were *rationally* grounded, they could not be the perſons we are ſuppoſing them. So alſo for *ſolicitouſneſs concerning perſeverance*; it is certain that by the promiſes of *Chriſtianity*, he that does improve his preſent grace ſhall not be left deſtitute in any future exigencies, but ſhall either have his abilities enlarged, or his temptations proportioned to his preſent abilities. Which he that believes (as he muſt who profeſſes to believe Chriſtianity) can have no *reaſon* for *ſolicitouſneſs*, and a *ſolicitouſneſs without reaſon* can be imputed to nothing but *complexion*. So that the moſt likely means of prevailing on ſuch perſons practicable in purſuance of their Principles, are, both to *perſwade* the perſons that their preſent actings are *unreaſonable* and *erroneous*, and to remove ſuch prejudices as may *immediately* be removed upon *conviction*, and to *comply* with ſuch as cannot till in proceſs of time they may be made more capable of *better impreſſions*, and in the mean time to preſcribe ſuch *Rules* and *Exerciſes* as may at once make their preſent condition *moſt tolerable*, and put them in a ſtate of *moſt probable proficiency* for the *future*. The only thing therefore that may be complained of in this *moral Philo-*

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ſophy is, *that it wants thoſe advantageous arguments for comforting perſons which are afforded by Chriſtianity.* Which will be no reaſon of *neglecting*, but *improving*, it by ſuch auxiliary ſuperadditions. And it may be that want of compliance which is complained of, may upon thorough conſideration be found to be, not ſuch as may ſo miniſter *comfort*, for the *preſent*, as that it may withal tend to the *conviction* of his error, but ſuch as might *nouriſh* and *confirm* it, and *detain* the perſon perpetually in ſo *imperfect a condition*, an inconvenience to which Novices in a Religious Life are too frequently obnoxious. For certainly a ſtate of Religion prudently managed would be obnoxious to *fewer* diſturbances of the rational ſuperior ſoul than now we find it, if indeed to *any* at all. And laſtly it might have been ſaid, according to the ſenſe of the Myſtical Divines, as well as the Stoics, that theſe viſitations, which are ſo eagerly aimed at by beginners in devotion, are merely *indifferent* and no *real rational excellencies*, neither as making the perſons enjoying them *better* nor *more honourable*, nor as arguing them *more acceptable to God*, both becauſe of the difficulty of diſtinguiſhing *Divine conſolations* from *Diabolical illuſions*, and becauſe they

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dare not ſay that *true conſolations* themſelves are diſtributed in proportion to their *perſonal excellencies*, but many times *greater* to the *weaker*, who need them more for their *encouragement*, and *leſſer* and *fewer* to *more excellent Perſons*. So that ſtill the Doctrine of theſe Philoſophers may hold, that good Men are not arbitrarily exerciſed with the loſs of any thing *truly excellent*. Nor are the remedies of theſe Philoſophers *only* ſo *ſtupefactive* as they are by ſome conceived, as if they were only addreſſed againſt the *pungency*, but did not *eradicate* the *malignity* of the *diſtemper*, the ſame way as a *natural bold complexion*, nay ſometimes *diſtemper of the brain*, does free from the *ſenſe* of *evil at preſent*, which notwithſtanding on *ſober thoughts* will prove as *afflictive* as ever in this life, beſides the more ſevere conſequential inconveniences. For it was their profeſt doctrine that *vertue* was the only *ſolid ſecurity* of *happineſs*, which muſt needs have obliged them not to accept of any other *indolency* but what muſt eriſe or be conformable thereunto, which no prudent conſiderate Perſon will deny to be not only a *ſolid cure* of *preſent maladies*, but alſo a *ſecure prevention* of *future miſcarriages*. And it is really

a miſtake of the *true ſenſe* and *deſign* of theſe *excellent perſons* to think that they made their preſent ſatisfaction ſo adæquately the end of their *Philoſophical performances*, as that they ſhould make no *Conſcience* of committing thoſe *vices* which were leſs liable to *preſent moleſtations*, or of acquiring thoſe *virtues* which were either *contrary* or not *contributive* to *preſent happineſs*, and that *ſolid purity* was hardly intended by them, they being more ſolicitous for *ſenſual* than *ſpiritual purity*; for *purity* in *exterior appearance*, than in the *intention*. For it is plain that happineſs was by them thought *neceſſarily conſequent* to *virtue*, and *miſery* to *vice* under their very formal notions. Which, whatever *ſenſualiſts* might think, could not leave them any ground of ſuch a *diſtinction* of any *virtues* that were at *preſent afflictive*, or *vices* that might advance any *preſent real ſatisfaction*; nay which muſt have obliged them to a *proſecution* of *all virtue*, and a *deteſtation* of *all vice*, without any exception. And then the advantages they propoſed to themſelves being only grounded on the *intrinſick nature* of the *duties* themſelves, and not being thought the leaſt promoted by other Mens *Opinions*; muſt needs have made

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ſuch duties deſirable independently on *common fame*. Beſides that they did expreſly *decry*, and teach Men to *deſpiſe*, other Mens opinions, than which nothing can be thought more effectual for the eradication of all *vain glory* and *hypocriſie* and *conceitedneſs*, of which uncandid cenſures *ancient* as well as *modern* have been ſo forward to condemn them. I will not undertake to juſtifie their *perſons* in theſe particulars; but I think I may very juſtly except againſt this way of proceeding to cenſure their *principles* from their *practices*, both becauſe affairs of this nature concerning their *ſecret intentions* are impoſſible to be known by Men who cannot diſcern *their hearts*, and in ſuch caſes *common humanity* as well as *charity* obliges to believe the *beſt*; and becauſe there were ſome of them ſo *wary* as that they never appeared guilty of the leaſt *affectation* as far as *human obſervation* could diſcover them, nay gave evidences of the contrary (it had been eaſie to have produced inſtances if I had not been afraid of being too tediouſly digreſſive) and if the uttermoſt for which any ſhew of proof can be pretended were granted, that they had been *vain glorious* and been ſo *univerſally*; yet what is that to diſcredit the goodneſs

of their *principles* (for the defence of which alone I am concerned) the beſt profeſſions of the World being apt in their own caſe to think themſelves hardly and unkindly uſed, if their *principles* ſhould be condemned for their *unconformable practices?* And I have already ſhewn that ſuch *practices*, if they had *been*, muſt needs have been *unconformable.* Thus much may ſuffice at preſent for vindicating the *rational uſe* of theſe *antient Moraliſts.* For as for that *pedantick uſe* which ſome leſs prudent Perſons ſeem mainly to deſign in reading them, that they may upon occaſion produce them as Patrons of Sentences in themſelves ſo intrinſecally rational as that they need no *Patronage*, I think it needleſs to warn conſiderative perſons of its inſignificancy, of which the generality of *Scholars* are by this time ſufficiently convinced.

IX. IX. BUT then for the diſcovery of thoſe *myſtical ſenſes* which were deſignedly thus involved by the *Poets* and *Philoſophers*, and withal for unridling their *publick Idolatries*, the ground of theſe intricacies being that *Language of the Gods* mentioned by *Homer*, and inſtanced in many particulars by *Clemens Alexandrinus* Strom. V. the *beſt* means, where there be any *regular* ones *poſſible*, will be to examin what theſe were

were both among *themſelves*, and other *Nations* from whom they received them. And theſe, according to the two ways whereby the *Gods* were thought to have revealed themſelves to *Men*: either by viſible repreſentation of *things* whoſe natures had ſome *Analogy* with what they intended, or more *directly* and *familiarly* by way of *voice*; may ſeem alſo to have been twofold. For the former, you may, I believe, get much advantage from that otherwiſe reputed *late* and *unprofitable* as well as *ſuperſtitious*, learning of the *Græcian Oneirocriticks*, which as they were evidently thought *Divine*, and the main inſtance of that ſort of *Revelation* among all ancient Nations; ſo they had incomparably greater advantages for their conveyance to Poſterity than any other kind of Learning. And the *Græcians* being confeſſedly none of its firſt Authors, but the *Aſiatick Telmiſſij* (whether thoſe of *Caria* or of the City *Telmiſſus* in *Lycia*) as (*a*) *Tatianus* and (*b*) *Clemens* relate, I ſuppoſe on *Greek* teſtimonies, it ſeems evident that they derived it *Eaſterly*. And for the *Lycian Telmiſſus*, it being, according to *Suidas*, founded by *Antenor*'s Poſterity; it is impoſſible that they ſhould be its firſt *Inventors*, ſeeing that from

(*a*) Orat. in Græc.
(*b*) Strom i. p. 224.

Homer it appears that it was practiſed by the *Græcians* themſelves before that. And for the other, moſt of thoſe *Aſian* colonies being acknowledged to have proceeded *Eaſternly* (for moſt, if not all the *Græcian* colonies, that were there, were planted there after the deſtruction of *Troy*) may probably give much light for diſcovering the Secrets of the *Eaſtern Learning*, and of thoſe Nations eſpecially that were anciently famous for it, the *Chaldæans*, and the *Phœnicians*, from whom in all probability they derived moſt of their *Traditions*. And another advantage of this, above all other, ſorts of *myſtical Learning* is, that the explication of others was either reſerved with the *Prieſts* themſelves, or afterwards communicated to ſome few *initiated perſons* after very ſevere and rigorous tryals of their ſecrecy, as you may ſee in *Lucas Holſtenius*'s Notes upon *Porphyry de vitâ Pythagoræ*. And it is probable very few would undergo ſuch tryals, which might therefore make them be more obnoxious to *corruption* or *forgetfulneſs*, which I ſuſpect to be the true reaſon of thoſe corruptions among the *Græcians* themſelves, till they were again repaired by the *Philoſophers* by a new intelligence with thoſe Nations from whom they had originally derived

derived them. But the ordinary practice and profession of this made its explication also not at all subject to those inconveniencies. So also you will, I believe, get much assistance from the *Ægyptian Hieroglyphicks* (though that also be thought by many an unprofitable learning) for understanding the *ridiculous* (*) *Statues* of their *Gods*, and their *Sacrifices*, and *Vivaria* of *sacred animals*, and their *mystical ceremonies* which afterwards even they themselves that were initiated knew not, and many of the *Pythagorean Symbols*, and the *mystical Philosophy*. For that this was a sacred manner of expressing themselves, besides many others, (c) *Origen* expressly affirms; and that *Circumcision* was necessary for initiating them that were desirous to learn it is very probable. Upon which account *Pythagoras* may be thought to have endured, that rite, according to (d) *Clemens Alexandrinus*; for he could not legally have retired to his *Gentile* course of life, if he had been Circumcised by the *Jews*, it being only administred

(*) So Celsus: Οὐ φαῦλα αἰνίγματα ἐπῶν ἱδέων αἰδίων, καὶ ἄχ' (ὡς δοκεῖσιν οἱ πολλοὶ) ζώων ἐρημείων πομπείῃ τὰ τοιαῦτα διδάσκων. sic. ap. Orig. L. III. p. 121.

(c) *in Rom.* c. II. & cont. *Celsus* L. I. *Porphyry* calls the *Ægyptians*, λογιώτατους πάντων, οἱ τοσοῦτον ἀπεῖχον τοῦ φονεύειν τε τῶν λοιπῶν ζώων, ὥστε τὰς τούτων εἰκόνας μιμήματα τῶν θεῶν ἐποιοῦντο. de *Abst.* L. II. Sect. 26. *Though afterwards he express himself more doubtfully*, εἴτε ὄντως θεὸς ἡγούμενοι εἴτε ὀξυπτώτας τὰ τῶν θεῶν εἰδη βουκεφάλους, καὶ ὀρνιθοπρόσωπα, καὶ τῶν ἄλλων ποιοῦντες ὅπως ὀξ αὐτῶν ὀξ ἴσης καὶ τῶν ἀνθρώπων ἀπέχοιντο, εἴτε καὶ δι' ἄλλας αἰτίας μυστικωτέρας, L. III. Sect. 16.

(d) Strom I. p. 221.

ſtred by them to their *Proſelytes of Juſtice*, whoſe *recidivation* was counted as piacular as that of the *natural Jews* themſelves. And probably that opinion of many mentioned by (e) St. *Ambroſe*, making him a *natural Jew*, contrary to the general conſent of others who make him a *Tyrrhenian*, or of *Aſia*, might hence have had its original, whereas it is evident not only from the former teſtimony of *Origen*, but alſo from (f) *Ariſtophanes* and (g) *Herodotus*, which latter place is alſo quoted by (h) *Joſephus*, nay from the very inſtance of *Appian* himſelf, that notorious and bitter enemy to the *Jews*, who is yet reported by the ſame *Joſephus* to have dyed of it, that Circumciſion was afterwards derived to many other Nations, and particularly to the *Ægyptians* from whom *Celſus* thinks the *Jews* to have borrowed it *apud Orig.* L. i. Which, by the way, being appropriated in the Scriptures to the *Jews*, ſo as that the *uncircumciſed* and the *Gentiles* are uſed *ſynonymouſly*; yet being alſo before the Travels of the *Philoſophers*, borrowed by other Nations; will give a ſtrong ſuſpicion of their conveying their *doctrines* together with their *ceremony of initiation.* This obſervation may indeed confirm the vulgar opinion concerning the *Phœnicians*,

(e) Ep. 6. ad *Iren.*

(f) *Acharneſ.*

(g) *Euterpe* c. 36. 104.

(h) L. I. cont. *Appion.*

Phœnicians, both becauſe it hence appears that they did not uſe *Circumciſion* anciently, may ſeem to have abhorred it, which made themſelves abhorred by the *Jews*, and therefore their receiving it afterwards ſeems to argue them better affected to the *Jews*, from whom upon that account it ſeems probable that they received it. Beſides, their good affection to the *Jews* appears from the very friendly league of *David* and *Solomon* with *Hiram*, that I may not mention the marriage of *Ahab* with *Jezabel* the Daughter of *Ithobalus*, and that uncircumciſion is never, that I remember, objected to them in *Scripture* after the time of *Saul*. So that, together with that, it is not improbable that they might receive other things to which they were leſs averſe, eſpecially if any credit may be given to the pretended *Sanchoniathon*. But for the *Ægyptians* and *Æthiopians*, I do not think it ſo eaſily proved that they received their Circumciſion from the *Jews*. For Firſt, I know no ground of believing it an innovation among them, the Scripture it ſelf never upbraids them with *uncircumciſion*. And Secondly, the *Circumciſion* it ſelf was differently practiſed among them from the cuſtom of the *Jews*. It was not as with the *Jews* adminiſtred the

See the Diſcourſe at the end,

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eight day, nor as with the *Arabians* in imitation of *Iſmael* the *thirteenth year*, but to perſons *fully adult* (ſuch as was *Appion* when he died of it) nor to all perſons of their nation or ſuperſtition, but only to ſome eminently qualified perſons that were fit to be initiated in their *myſteries*; not only to *men*, nor indeed to any but ſuch as I have already mentioned, but alſo to *women*, and that rather for a *natural cauſe* proper to the women of thoſe Countries, as *Phyſicians* conceive, than any matter of *Religion*, whatever is pretended at preſent to the contrary (for I look on the fable of *Maqueda* their pretended Queen of *Sheba's* inſtitution of it related by *Zaga Zabo* in *Damianus a Goes* as not worthy to be taken notice of) So that at leaſt in regard of them this argument for their deriving other things from the *Jews* together with their *Circumciſion* will not hold. Nor do I think the cuſtoms of the modern *Æthiopick Abyſſens*, though they may indeed argue a *Judaizing* diſpoſition in their firſt converters to *Chriſtianity*, ſufficient to argue any communication of theirs with the *Jews* in the time of their *Paganiſm*, which is the only thing I am at preſent diſcourſing of. For the other way of expreſſing the mind of their Gods

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to them *articulately* by *voice* as ſome of them ſeem to have been feigned purpoſely for their obſcurity: ſo I believe you will find very many of them ſignificant in other Tongues. And for this purpoſe I conceive it convenient that you were acquainted with the *Theory* of the antient *Magick*. For, beſides that the *ancient Philoſophers* did by all means aim at the *neareſt* and *moſt familiar* converſation with their Gods; and that the name was not then, as it was after, counted *infamous*; and even after it was, they are ſtrongly ſuſpicious of their too good affections to it from the ſtrange ſtories of *Apollonius Tyaneus*, *Porphyry* and *Jamblichus*, and thoſe *Magica* they ſo much ſpeak of; many of the primitive Hereticks, who exactly inſiſted on their footſteps as their *Patriarchs*, as *Tertullian* calls them, did plainly practice it, as *Simon* and *Menander*, and *Marcus*, and *Baſilides*, and moſt of their names of their *Æones*, and ſome of their *ſacred rites* mentioned in *Irenæus*, are meerly *Magical*. And as the *true Religion* was by degrees perverted into *Idolatry*, ſo *Magick* in the bad ſenſe ſeems to have been nothing but a further degeneration of *ancient Idolatry*. Only the notion is clearer here then among the *Gracians*, that they being

ing applyed only to ſuch whom they thought *properly Gods:* the ſeveral vertues of him that is *ſupreme*, or the influence of the *Stars*, or the *preſident Dæmons*, (not to the *inanimated elements of nature*) or *canonized Heroes*; moſt of them are *exotical* (which is the reaſon of their ſtrangeneſs in the *Greek*) nay in *Oriental Tongues* which have an affinity with the *Hebrew*, and may therefore the more probably give light to the *Idolatry* of thoſe Nations that are alluded to in the *Old Teſtament*. Beſides theſe *Oriental* People were eſpecially inquiſitive in all Religions, for the names of their *moſt powerful Gods*, and ſo ſometimes of the *true* as well as *falſe*. Thus I am apt to ſuſpect thoſe imitations of the *Tetragrammaton* to have been derived to the *Occidentals*. Thus the name *Jovis* among the *Romans*, which from *Suidas* and *Ennius* and *Lucius Ampelius*, and moſt ancient Anthors, appear to have been the *Nominative caſe*, whence they derived their *Vejoves* and *Dejoves*; and, which brings it yet cloſer to my purpoſe as I remember, *Varro* in St. *Auguſtine*, makes him worſhiped by the *Jews*. So Ἰώ and Ἰαώ Ἰευώ and Ἰωβά, which you may ſee inſtanced and excellently diſcourſed of by Mr. *Nicholas Fuller* in Miſcel. Sacr. L. ii. c. 6. and

vid. *Selden.* de Diis ſyr. Synt. 11. Cap. 1.

and iv. c. 13, 14. (which Author I ſhall recommend to your reading on vacant occaſions) and the God Ἰαὼ is by (*i*) *Diodorus Siculus* alſo ſaid to have given the Law to *Moſes*. And that theſe names were divulged by the *Magicians*, beſides the word of *Origen* περὶ Ἀρχῶν (produced out of a Greek M. S. by the forementioned (*k*) Mr. *Fuller*, though now not extant, that I know of, nor by what appears after the diligent ſearch of *Petrus* (*l*) *Daniel Huetius* the Author of the late collection of *Origen's* Greek Commentaries, nor any thing, as I remember, anſwering it in the *Latin* Tranſlation of *Ruffinus*, who yet is not famed for rendring the *Greek* exactly, nor does himſelf pretend to it) confirming my conjecture; will be reaſonable to believe: whether we conſider that there is no plauſible Author pretended for it, none of the *Philoſophers*; or thoſe wicked uſes it was put to in the rites of *Bacchus* and *Apollo*; or that commendation given it by the *Devil* himſelf in the Oracle of *Apollo Clarius*, wherein he confeſſes, (*m*)

(*i*) Bibliothec. L. I. Part. 2.

(*k*) L. IV. c. 13.

(*l*) Origenian.

——ὑπατὸν θεὸν ἔμμεν Ἰάω,

(*m*) apud *Macrob.* Sat. L. I c. 18.

ſure for ſome ſuch miſchievous purpoſe. So alſo the God of *Abraham*, *Iſaac* and *Jacob*

Jacob is mentioned by (*n*) *Origen* as invoked by *Magicians*, nay and the name of *Jesus* himself, not only in him, (*o*) but also by the Sons of *Sceva* in the *Acts*. (*p*) To which I might add that security of conveyance in them, their superstition forbidding them the liberty even of a Translation, which was a great reason of their strangeness among the Græcians, and yet is professedly maintained as reasonable by (*q*) *Jamblicus*, as great an enemy as he seems to *Magick*, and it seems to have been the Opinion of the *Stoicks* defended by *Origen*. L. I. p. 20. And for this you may see the necessity of the *Oriental Tongues*, which if you cannot spare time for your self, I would advise you to be acquainted with some that is excellent in them, whom you may consult upon occasion. But that which I believe would be most serviceable for this design among the *Greek Idolatries* is the *Coptite* or ancient *Ægyptiack*, from whom as I said formerly, they borrowed very many of them. Wherein though both the likeness of the Character, and the signification of many of their words, may be easily discernible; yet both in some, the Idomes of the Tongues will make the difference more apparent, and where they do not, it would

(*n*) cont. *Cels*. L. I. & L. iv. p. 183, 184. L. v. p. 262.
(*o*) ib. L. I.
(*p*) Act. xix. 13.
(*q*) *De Myster.*

would at leaſt concern you to know their convenience, for the Hiſtorical enquiry, whether among the others there was any thing proportionable? And poſſibly you will find ſome aſſiſtance this way for the underſtanding thoſe hard myſtical words uſed by the *Romans*, mentioned by (r) *Arnobius*, Though ſeeing *Tages*, and the *Hetrurians* the reputed *Indigenæ*, were thought to be the Inventors of moſt of thoſe ſacred rites wherein they were uſed; I conceive the right knowledge beſt deducible from the anciet *Hetrurian* Tongue before it was corrupted by thoſe numerous *Greek Colonies* that overſpread afterwards a great part of *Italy*. And for this your beſt conjectures will be drawn from thoſe abſolete old *Latin* words, in *Ennius*, *Plautus*, *Feſtus*, *Varro*, &c. and other latter *Antiquaries* and *Grammarians*. And in this whole way of deriving unknown words to their primitive Originals, you muſt allow many variations, either for want of anſwerable letters or the ignorance of latter tranſcribers; wherein, that you may not be irregular, it would concern you to be critically acquainted in both Tongues, the *borrower* and the *borrowed*, that by compariſon of both you may conjecture what alterations were likely to happen

(r) L. VII. *adv. Gent.*

happen. But beſides this uſe of *Oneirocriticks* and *Hieroglyphicks* and the other *Pagan myſtical* arts of concealment for underſtanding the hidden ſenſes of their *Poets* and *Philoſophers*, and their *Public Idolatries*; I have obſerved another uſe made of them by ſome very learned perſons, for explaining the *Prophetick* Books of *Scripture*, which becauſe it may ſeem ſomething ſtrange at the firſt ſight, and is not cleared particularly by thoſe *Ingenious Authors* that uſe it, and may withal be very appoſite for the uſe of a *Scholaſtical Divine*; it may be ſeaſonable on this occaſion to give ſome account of it. *Firſt*, therefore I ſuppoſe that God did intend that theſe *Propheſies* which were committed to *writing*, and enrolled in the *publick Cannon* of the *Church*, ſhould be *underſtood* by the perſons concerned in them. For otherwiſe it could not properly be called a *Revelation*, if after the diſcovery things ſtill remained as intricate as formerly. And it is not credible that God ſhould Publiſh Revelations only to *exerciſe* and *puzzle* the induſtry of humane enquiries; or as an evidence of his own knowledge of things exceeding ours (though indeed that it ſelf cannot be known by us unleſs we be able to diſcern ſome ſenſe which other-

otherwiſe could not have been known than by ſuch Propheſies) much leſs to give occaſion to *Enthuſiaſts* and *cunningly deſigning perſons* to practiſe *ſeditions* and *innovations* under the pretence of *fulfilling Propheſies*, without any poſſibility of *rational confutation* by the *Orthodox*, who, upon this ſuppoſal muſt be preſumed as ignorant of them as themſelves; and there is no prudent way of avoiding this *uſeleſſneſs* and *dangerouſneſs* but by rendring them intelligible to the Perſons concerned. And *Secondly*, the Perſons concerned in theſe kinds of *Revelations*, cannot be the *Prophets themſelves* or any other *private Perſons* of the ages wherein they were delivered, but the *Church in general* alſo in *future ages*. For as *Propheſie* in general is a *gratia gratis data*, and therefore as all others of that kind given *primarily* and *originally* for the *publick uſe* of the *Church*; ſo certainly ſuch of them as were committed to writing, and deſignedly propagated to *future ages*, muſt needs have been of a *general* and *permanent concernment*. And *Thirdly*, the Church concerned in thoſe *Propheſies*, cannot only be thoſe Ages which were to ſurvive their accompliſhment, but alſo thoſe before; and therefore it cannot be ſufficient to pretend,

as many do, that theſe Propheſies ſhall then be *underſtood* when they are *fulfilled*, but it will be further requiſite to aſſert that they may be ſo before. For the only *momentous reaſon*, that muſt be conceived concerning theſe, as well as other, Revelations, muſt be ſome duty which could not otherwiſe have been known, which muſt have been ſomething *antecedent*, for all *conſequent* duties of *patience* and *reſignation* are common to them with other *Providences*, and therefore may be known in an *ordinary way*. Now for *antecedent* duties, ſuch as ſeem to be intimated in the *Propheſies themſelves* where any are mentioned, nothing can ſuffice but an *antecedent information*. Beſides to what end can this *poſt-nate* knowledge ſerve? For ſatisfying *Chriſtians* of the *Divine preſcience* upon the *accompliſhment* of his *predictions*? This is *needleſs*; for they already profeſs themſelves to believe it. Is it therefore for the *conviction* of *Infidels*. But neither can this be preſumed on a *rational account*. For how can it be known that a *prediction* was fulfilled when it is not known what was *predicted*? or how can it be known what was predicted when the prediction is ſo expreſſed as to be capable of *many ſenſes*, and no means are acknow-

knowledged poſſible for diſtinguiſhing the *equivocation?* Nay will not ſuch a *deſign* of *ambiguity* ſeem to ſuch a Perſon ſuſpicious of that *ſtratagem* of the *Delphick Oracles*, to preſerve the reputation of a *Prophetick Spirit* by a proviſion beforehand for avoiding the danger of *diſcovery?* For indeed this kind of Propheſie will be ſo weak an argument for proving *Divine Inſpiration*, as that indeed it may agree to any natural Man of *ordinary prudence*. For in *publick affairs* (the ſubject of theſe Propheſies) which proceed more *regularly* and are leſs obnoxious to an interpoſition of *private Liberty*, the *multitude* who are the cauſes of ſuch Revolutions generally following the *complexion* of their bodies, and therefore being as eaſily determined, and therefore, predicted from *natural cauſes*, as ſuch their *complexions*; it will not be *hard*, at leaſt, very *probably*, to conjecture *future contingencies* from *preſent appearances* of their *natural cauſes*. And then by foretelling them in *ambignous expreſſions* he may provide that if any of thoſe ſenſes, of which his words are capable, come to paſs, that may be taken for the ſenſe intended, ſo that a miſtaking in all but one would not be likely to prejudice his credit. And at length if all ſhould

fail, yet a *refuge* would be reſerved for their *ſuperſtitious reverencers* of his *Authority*, that themſelves had rather failed of underſtanding his *true ſenſe* than that had failed of *truth*. Eſpecially if among a multitude of attempts, but *one* hit in *one ſenſe* (as it is hard even in a *Lottery* that any ſhould always miſs, much more in matters capable of *prudential conjectures*) that *one* inſtance of *ſucceſs* would upon thoſe accounts more *confirm* his credit than a *multitude* of *faileurs* would *diſparage* it; becauſe in point of *ſucceſs* they would be confident of their underſtanding him rightly, but in *miſcarriages* they would lay the *blame*, not on the *prediction*, but their own *miſunderſtandings*. Now ſeeing this way is ſo very eaſily pretended to by *Cheats* beyond any probable danger of diſcovery, it cannot to perſons not already *favourably affected* (who only need *conviction*) prove any Argument of a *Divine inſpiration*; and therefore will, even upon this account, be perfectly uſeleſs. Suppoſing therefore that it is neceſſary that theſe predictions be underſtood *before*, as well as *after*, that they are *fulfilled*; it will follow *Fourthly*, that where they were not *explained* by the *Prophets themſelves*, there they were intelligible by the uſe of *ordi-*

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nary means, ſuch as might, by the Perſons to whom the Revelations were made, be *judged ordinary*. For that they ſhould be explained by *new Prophets* to be ſent on the particular occaſion there is no ground to believe; and if theſe Propheſies were ſo expreſſed as that they needed a *new Revelation* for *explaining* them, they muſt have been *uſeleſs*, and indeed could not have deſerved the name of *Revelations*, they ſtill tranſcending the uſe of *human means* as much as formerly. For if they had been revealed *formerly* what need had there been of a *new diſcovery*? and if this need be ſuppoſed it muſt plainly argue that the former *pretended Revelation* was not ſufficient for the information of mankind in the uſe of *ordinary means*, and that which is not ſo, cannot anſwer the *intrinſick ends* of a *Revelation*. This therefore being ſuppoſed, that *old Revelations* are thus intelligible without *new ones*, it muſt needs follow that their explication muſt be derived from the uſe of *ordinary means*. And then for determining further what theſe *ordinary means* are that might have been judged ſuch by thoſe to whom theſe Revelations were made. I conſider *Fifthly*, that this whole indulgence of God in granting the Spirit of Propheſie was plainly accommo-

dated to the *Heathen* practice of *Divination*. This might have been exemplified in ſeveral particulars. Thus Firſt, the very practice of revealing *future contingencies*, eſpecially of *ordinary conſultations* concerning the affairs of *private* and *particular perſons*, cannot be ſuppoſed grounded on *reaſon* (otherwiſe it would have been of *eternal uſe*, even now under the *Goſpel*) but a condeſcenſion to the *cuſtoms* and *expectations* of the Perſons to whom they were communicated. And Secondly, that an *order* and *ſucceſſion* of *Prophets* was eſtabliſhed, in *Analogy* to the *Heathen Diviners*, is by a very ingenious Perſon (*s*) proved from that famous Paſſage of *Deut.* XVIII. 15, 18. to which purpoſe he alſo produces the concurrent Teſtimony of *Origen Cont. Celſ.* L. I. And Thirdly, that the ſenſe of the *Platoniſts* and other *Heathens*, concerning *Divine Inſpiration*, its nature and *parts* and *different degrees*, and *diſtinction from Enthuſiaſm*, does very much agree with the notions of the *Rabbins* concerning it, will appear to any that conſiders the Teſtimonies of both produced by Mr. *Smith* in his excellent Diſcourſe on this ſubject. Hence it will follow Sixthly, that, as this Divination of which they were ſo eager, was originally *Heathe-*

(*s*) Dr. *Stillingfleet*; Or. Sacr. L. II. c. iv. N. 1.

niſh,

niſh, ſo they were moſt inclinable to make uſe of thoſe means of underſtanding it to which they had been inured from the ſame principles of *Heatheniſm*; eſpecially where God had not otherwiſe either expreſly provided for it, or expreſly prohibited the means formerly uſed, and thoſe means, others failing, were moſt likely by them to be judged ordinary. And that *Oneirocriticks* were the proper means among the *Heathens* for explaining their *Divinatio per ſomnium* anſwering the *Jewiſh* degree of *Propheſie by Dreams*; and indeed the principal art of the *Harioli* and *conjectures* concerning *Viſions* as far as they held Analogy with thoſe Repreſentations which were made to other leſs prepared Perſons in their ſleep, will not need any proof. It might have been ſhewn how the principal Rules of the *Jewiſh Cabbala* were very agreeable to the like Arts of Tradition among the *Heathen*, and among them were a curious myſtical kind of Learning contrived for maintaining a converſation with their Gods; wherein as they were initiated by the *Gnoſticks*; ſo theſe Rules themſelves were derived from the *Heathen Occult Philoſophy*. And certainly it is moſt likely to have been ſome kind of expreſſing and explaining *Propheſies*, and ſome kinds

of *Learning* ſubſervient thereunto, which was ſo ſolemnly ſtudied by the *Jewiſh* candidates for *Propheſie* in their *Schools* and *Colledges*, and which made it ſo ſtrange that Perſons wanting that preparation, ſuch as *Saul* and *Amos*, ſhould be by God honoured with it. Beſides that we find the punctual fulfilling of ſeveral predictions of the *Chaldæans* by vertue of their *Oneirocriticks* (thoſe moſt eminent tranſactions of the Conqueſts of *Cyrus* and the Death of *Alexander* the Great were thus foretold) plainly implying that God himſelf as he deſigned thoſe *Dreams* to be *Divinatory*, ſo he obſerved the *Oneirocritical Rules* in their ſignification. For it is not probable that Revolutions managed by ſuch ſpecial deſigns and ſignal interpoſitions of *Divine Providence* could have been foreknown or ſignified by the *Devil*, he being frequently put to his ſolemn ſhifts of *æquivocation* for concealment of his ignorance in affairs of *greater moral probability*, and conſequently of *eaſier prediction*. And it cannot ſeem more ſtrange that God ſhould obſerve the Rules of *Oneirocriticks* and *Hieroglyphicks* in his *Reſponſes* when made uſe of with a pious deſign by his own people, than that he ſhould anſwer the *Heathens themſelves* in their own practice. Thus he obſerved the

ſign propoſed by the *Philiſtines* for diſcerning the true reaſon of their ſufferings 1 Sam. vi. 2. 9. 12. and met *Balaam* in the uſe of his *enchantments* Numb. xxiii. 4. 16. and revealed our *Saviours Nativity* to the *Magi* by the means of a *Star*. And particularly for *Oneirocriticks*, their ſuitableneſs to this purpoſe will not be ſcrupled by them who admit the teſtimony of *Trogus Pompeius* (*t*) who aſcribes the firſt invention thereof to the *Patriarch Joſeph*. which will be very congruous to that prevailing opinion among the *Fathers* and many late *excellent Authors*, that all *Arts* were derived originally from the *Jews*. Beſides *Daniel* who was ſo famous for expounding *Dreams*, though he was thought by the *Heathens* to do ſome things by the *Inſpiration of the Holy Gods*, Dan. v. 11. yet had *Chaldæan education*, Chap. i. 4. and was a *great proficient* in it v. 17. and was accordingly included in the decree for *killing the Chaldæans* Dan. ii. 13. and was therefore after his *miraculous* interpretation of *Nebuchadnezars* dream, promoted to be *Maſter of the Magicians, Aſtrologers, Southſayers and Chaldæans*. Dan. v. 11. and therefore certainly was thought, in things not exceeding the power of the Art, to have proceeded according to its preſcriptions;

(*t*) *Somniorum primus intelligentiam condit.* Trog. ap. Juſtin. Hiſt. L. xxxvi.

tions; that is, in the *interpretation*, though not in the *diſcovery*, of the dream it ſelf. And they as well as the *Jews* being concerned in the *event* of his prediction muſt alſo have been ſo in the *underſtanding* of them. So alſo *Moſes* being expreſly affirmed *skillful in all the learning of the Ægyptians*, muſt therefore be preſumed skilful not only in their *Hieroglyphicks*, for which they are ſo commonly famed, but alſo in *Oneirocriticks* to which they were alſo addicted as appears Gen. xli. 8. And methinks that challenge made in the *Revelation* (*u*) concerning the *name of the beaſt*, that *here is wiſdom*, and that *he that hath underſtanding* ſhould *exerciſe himſelf in counting the number thereof* (as it ſeems plainly to allude to the *Cabaliſtical* way of finding out *names* by *numbers*, whereof we have among the Heathens a *precedent* in (*x*) *Martianus Capella* who thus fits the *names* of *Mercury* and *Philology* to ſhew the congruity of their Marriage, beſides very many more in the *Gnoſticks* in St. *Irenæus*, ſo) ſeems to imply that it was, though hardly, in the exerciſe of this Art, diſcoverable even by human wiſdom. Certainly St. *Irenæus* underſtood him ſo when he attempted to unriddle him by finding out names, whoſe numeral letters

(*u*) Rev. xiii. 18.

(*x*) L. ii.

ters, in the *Greek Tongue* wherein the challenge had been made, might amount to ſuch a number. I do not, by all that has been ſaid, intend that all *Propheſies* are explicable by any *Rules of Art* or *ſuitable conjectures*. I know many of the *Heathen Oracles* themſelves were not. The Oracles expounded by *Themiſtocles*, *Curtius*, *Nebrus*, &c. did not depend on *Art* but *Luck*. My meaning is only concerning the *Prophetick viſions*, and only thoſe of them which are left *unexpounded by God himſelf*. For that theſe are to be preſumed ſufficiently intelligible in the uſe of *ordinary means*, may thence be conjectured, that whereas according to the *Jews*, this is made the *Characteriſtick diſtinction* betwixt *true Propheſie* and *Enthuſiaſm*; though both of them (the *gradus Moſaicus* of *Propheſie*, only being excepted, which is *extraordinary*) do imply a *mixed influence* of the *Intellectual* and *Imaginative facultives*, yet in *Enthuſiaſm* the *Imaginative* were predominant, but in *Propheſie* the *Intellectual*. Whence alſo they further inferr'd, that though *Enthuſiaſts* might have *Prophetick Inſtincts* as little underſtood by themſelves as others, yet *true Prophets* perfectly *underſtood* their own condition and made *prudential reflections*,

and

and were inquiſitive after the *ſenſe*, and were therefore importunate with God for a further Revelation of what they underſtood not; & therefore what they did not enquire after, and conſequently was not, upon ſuch their ſolicitations, reveal'd to them, was in all probability to be ſuppoſed already rightly underſtood by them *without Revelation*, and therefore in the uſe of *ordinary means*. Indeed it might ſo fall out that what was in the uſe of *ordinary means* intelligible might yet actually not be underſtood, & God might for that time be pleaſed that it ſhould not be ſo, eſpecially where no duty *antecedent* might be prejudiced by ſuch a concealment; yet is not ſo late an underſtanding of ſuch *Propheſies* grounded on *their obſcurity*, but on that of the *event*, which when come to paſs will be found, without any *new Revelation*, exactly correſpondent. Beſides all this for the diſcovery of *Tradition*, I think it would very much conduce to be converſant with the *Heathen Oracles*, eſpecially the (*) *Chaldæan* & *Magical*. For from them you will moſt probably underſtand their ſenſe, and from them the ancients, *Plato* and *Pythagoras*, ſeem to have borrowed their opinions,

(*) That theſe alſo are myſtically to be underſtood we have the word of *Origen*. "Ad' εἶπον (ſays he) ὡς ἐὰι Αἰγυπτίων σοφῶν τε καὶ ἰδιωτῶν, δυνατὸν ἰδεῖν καὶ ὡς ἐὰι Περσῶν παρ' οἷς εἰσὶ τελεταὶ σφρ σβευόμεναι μᾶλλον λογικῶς ὑπὸ τῶ παρ' αὐτοῖς λογίων συμβολικῶς ὃ μνόμεναι ὑπὸ τῶν παρ' αὐτοις πολλῶν καὶ ὀπτολαιστέρων. cont. *Celſ.* I. Item. L. iv. p. 189.

opinions, and *Porphyry* profeſſedly did gather from them a body of Philoſophy in his περὶ τῶν λογίων φιλοσοφίας mentioned by St. *Auguſtine* and others. And for your more clear and ſatisfactory proceeding in theſe enquiries, it would, it may be, be very available to know the common opinions that generally prevailed in the world upon the decaying of *Idolatry*, when the *Myſteries* began to be divulged, and the Philoſophers themſelves to ſpeak more plainly; and by the former Preſcriptions to examine how far they were intended by the Ancients; and from Hiſtory, and the manner of their expreſſing it, from what Nation it is probable they derived them, and what means thoſe Nations had either for preſerving them from the beginning, or after for learning them from the *Jews*; and always preſume that nearer the *Original* you ſhall find them more pure from after-induced ſuper-additions. This method many may think ſomething ſtrange; and I do confeſs I dare not warrant it all upon my own experience, and therefore I have not at all been decretory, and have with all inſinuated my reaſons, and I believe no candid *Scholars* will cenſure them without a tryal; and if upon examination they be found unſatisfactory, I here profeſs my ſelf very willing

willing to be corrected by thoſe that are more experienced and judicious. Yet you ſhall find the main deſign of them to be the ſame with that of the learned Fathers for the firſt Centuries, only with ſome additional directions for their further improvement. But I proceed.

X. X. THE Third particular then concerned the neceſſary Books, and general directions for their management, in purſuance of theſe Studies. And here firſt concerning that part of Divinity which is *purely rational*, I do not conceive it neceſſary for you to trouble your ſelf with variety of Authors, but with thoſe only that are commended for their ingenious managing it, or who proceed on different Principles; and for the greater part of it you ſhall find it intermingled with *School-Divinity*, and therefore will not need any different Preſcriptions. For *School-Divinity* therefore, according to the Principles already laid down, for the *Teſtimonial* part on which it is grounded (and the ſame you may alſo underſtand of the *Canon Law*: for *Burchardus*, *Ivo*, and *Gratian*, are guilty too of relying on inconſiderable, and counterfeit, and corrupted Authorities, for the which in *Gratian* you may read the *Emendations* of the excellent *Antonius*

An-

Auguſtinus) I adviſed you after the Text of *Lombard*, to read the *Fathers* and *Councils*, for the uſe I told you formerly; but principally for the *Hiſtorical* diſcovery of *New Teſtament*-Tradition, eſpecially the earlieſt of them; thoſe that are *counterfeit*, as well as what are *genuine*, if they be truly ancient. And your beſt order in reading them will be to begin with the *Apologeticks* againſt the *Heathens*. For theſe will advance your *Humanity-ſtudies*, and will ſhew you their deſign in *Divinity*; and will be beſt intelligible by you as leaſt depending on Eccleſiaſtical learning, and are moſt accurately penn'd as being deſigned againſt the *Græcian wiſdom*, and the *ſecular Philoſophy*. And the names of thoſe pieces of this kind, according to their ſucceſſion as near as I can gheſs (for it were convenient that you read them continually and in order, both for your own memory (for the latter uſually tranſcribe the former) and for your better compariſon of their *conveniencies* and *differences* together; and poſſibly you may not know them) are theſe:

I. St. *Juſtin Martyr*, his *Paræneticks*, *Apologies* I. and II. *De Monarchiâ*.
Confutation of Ariſtotle, if his.

II. *A-*

II. *Athenagoras*, his *Legatio pro Christianis*, *De Resurrectione mortuorum*, an excellent rational piece.

III. *Tatianus*, his *Oratio ad Græcos.*

IV. *Theophilus Antiochenus*, *Ad Autolyc.* Lib. III.

V. *Clemens Alexandrinus*, his *Protreptick*, The greatest part of his *Stromatēis* wherein his main design seems to be to prove the principal tenets of *Christianity* by the Testimonies of *Poets* and *Philosophers*, though mingled with many excursions against the *Gnosticks* who seem to be the greatest enemies of the *old Philosophy*. This Author I would have you read attentively, both because his stile is intricate, and he is full of quotations, which will otherwise be hardly remembred, and he is one of the most learned that managed that cause.

VI. *Tertullian*, his *Apologetick Ad Nationes* Lib. II. *Ad Scapulam de Idololatriâ*, *De Spectaculis*.

VII. *Minucius Fœlix*, his *Octavius.*

VIII. *Origen*, his *Cont. Celsum.* Lib. VII

IX. St. *Cyprian* his *De vanitate Idolorum*, part of which is out of *Minucius Felix*, transcribed *verbatim.*

Ad Demetrianum.

Ad Senatorem conversum, either his or *Tertullian's*, in verse.

X. *Ar-*

X. *Arnobius*, his *Cont. Gent.* Lib. VII.

XI. *Lactantius*, his *Divin. Institut.* L. VII. besides that most of his other works tend that way.

XII. *Commodiani Instructiones.*

XIII. *Eusebius Cæsariensis* his excellent Collections.

De Præparatione Evangelicâ, L. XV. to be read with all diligence,

Contra Hieroclem. Possibly of a later *Eusebius.*

XIV. *Athanasius M.* his *Contr. Gent.*

XV. *Julius Firmicus Maternus* his *De Erroribus Profanarum Religionum.*

XVI. St. *Gregory Nazian. L.* his *Stelitentic: in Julian.*

XVII. St. *Ambrose, Cont. Symmach.*

XVIII. *Aur. Prudentius*, his *Contra Symmachum* and several passages in his *Peristephanôn* occur to his purpose.

XIX. St. *Chrysostom*, his *Oratio adv. Gent.*

XX. St. *Augustine* his *De Civitate Dei XXII.* an excellent work.

XXI. St. *Cyrill of Alexandria Cont. Julian L. X.*

XXII. *Theodoret. Therapeutic.* A fair Edition of the *Apologists* has been promised from *Leiden*, but they have not, that I know of, performed it in any more than

Minucius Felix and *Arnobius*, and *Lactantius* with notes.

These are all that I can at present remember, together with those two *Jews*, *Josephus cont. Appion.* and several pieces of *Philo*. The writers also of the secular History of the *Romans* from the time of our Saviour, which may contribute much to the understanding them are *Suetonius*, *Tacitus*, and the writers of *Historia Augusta* usually bound together, *Herodian*, *Xiphiline*, *Dio Cassius*, and afterwards *Ammianus Marcellinus*, and *Zosimus*, and those short, but extreamly considerable remarks of *Schottus's Victor*, reaching to *Julians* time, not omitting also the other *Victor* reaching to *Theodosius*, and *Eutropius*, and *Orosius*. For understanding their Ecclesiastical writings, and their full design, and how far what they say is to be taken for the sense of the Church, it will concern you to know the condition of the writers: both how they were qualified for knowing it, and how affected for following it? what violence they used in their stile, and therefore what regular abatements were to be allowed? And really, I think, you shall find no doctrines firmly relied on by them as the sense of the

Church

Church Catholick but ſuch as were oppoſed by ſome of the then extant *Hæreticks*, as you may ſee in the account given of it, by *Origen* in his *Præface* to his περὶ Ἀρχῶν, and in *Pamphilus* his *Apology* for him, by (*y*) St. *Irenæus* (*z*) *Tertullian*, and *Alexander Alexandrinus* in his *Encyclical Epiſtle* againſt *Arius*, before its augmentation on occaſion of that *Hereſie*; by St. *Cyril of Hieruſalem* alſo and St. *Epiphanius*, and *Ruffinus*. For this end therefore it will be requiſite to read firſt thoſe *Eccleſiaſtical Hiſtorians* that are antient: *Euſebius* with the additions of *Ruffinus*, *Socrates*, *Sozomen*, *Theodoret*, *Evagrius* and the Collections of *Theodorus Lector*, and *Philoſtorgius* as you ſhall find them together collected in three *Greco-Latine* folio's, by *Valeſius* with his excellent Notes and Diſcourſes. With which it will be uſeful to compare their *Latin* Tranſlations by *Caſſiodorus* or rather by *Epiphanius Scholaſticus* at his intreaty, not only for judging concerning the ancient *Greek* readings, but principally alſo for diſcovering the riſe of *miſtakes* and *forgeries* relating to thoſe times in latter *Latin* Authors. But eſpecially take notice of *Euſebius*, both becauſe the reſt do not meddle with what he handles but only begin where he leaves off; and becauſe you ſhall find in him frag-

(*y*) *Adv. Hær.* L. I. c. 2.

(*z*) *De Præſcript.* c. 4. & *id Praxeam* c. 1. & *de virginib. veland.* c. 1.

fragments of many ancient and excellent Fathers whose works are otherwise lost; and because the Ages described by him are the most considerable in this Affair. And then *Nicephorus Callistus*, who though himself otherwise late, and mingled with many counterfeits, and so of no considerable Authority alone, yet very likely had truer Copies of the Authors followed by him that are extant, and the assistance of some that are not. Then for understanding the *Arian* Controversies, which were the principal that employed the Fourth Century, you may read *Gelasius Cyzricenus*, and *Philostorgius* the *Arian* Epitomized by *Photius*, more largely than in his *Bibliotheca*, and published by *Gothofredus*, either of *Valesius*'s Editions as aforesaid, or with the large Discourses of *Gothofredus* and *Sulpitius Severus*. These are the principal *Historians* for the first four Centuries and upwards within the time of the first general Councils, into which I would have you principally to enquire, this being the uttermost Period that is owned by the dissenting Communions of *Christendom* as the most equal Arbitrator of their Controversies. But the fullest account of this as also of what Authors deliver concerning it, and a discussion of the

Histo-

Historical Controversies, and most of what can be desired in this kind you will find in the learned Cardinal *Baronius*. But for his mistakes, either through oversight or prejudice (for he is extreamly addicted to the driving on the *Papal cause*) besides what *Casaubon* and *Bishop Mountague*, and others of both Parties have performed, you may read that useful and elaborate piece of the *Protestant Magdeburgenses*, though written before him, and examine both their quotations, and determine impartially as you shall judge reasonable. Next, for understanding the *Heresies*, besides what you must be presumed to have met with in the *Historians*, they that handle them professedly are:

St. *Irenæus* in his *first Book*.
Tertullian, *Contra Valentinianos*, and in the *Appendix* to his *Præscriptions*, if it be his.
Epiphanius.
Philastrius.
St. *Augustine*.
The Author of *Prædestinatus* in *Sirmonds* Edition.
Theodoret.
Leontius Byzantinus in his *Schola*.
Theodorus Presbyter de Incarnatione, and others.

After this the works of the Fathers themſelves that are genuine, and thoſe that are not, according to their true Antiquity. Which that you may know and diſtinguiſh (beſides thoſe Ancients: St. *Hierom*, who tranſcribes moſt that he has from *Euſebius*, only tranſlating him, and *Gennadius &c.*) I ſhall refer you to *Eraſmus* and others in the *Editions* themſelves, to *Poſſevine's Apparatus*, *Bellarmine de Scriptor. Eccleſ. Cocus*, *Rivet's Critica Sacra* and *Gerhard* and *Labbe*, which it were well that you had by you to conſult upon occaſion as you are reading them. And what I have here adviſed you for the four Firſt, after you have obſerved them, you will your ſelf be able to improve farther in the latter Centuries. My deſign at preſent is only an *Introduction*. For the *Councils* (which I would adviſe you to read before their contemporary or latter, *Fathers*, both becauſe their Authority is greater, and will be neceſſary to underſtand the alluſions of particular Fathers to them in oppoſing the *Hereticks* condemned by them, and what Fathers are moſt to be relied on in what *Controverſies*; for that is not to be determined by their greater *perſonal learning*, but rather by their approbation in the Church as her chiefeſt

chiefeſt Champions: Such were St. *Athanaſius* againſt the *Arians*, St. *Cyril* againſt the *Neſtorians*, St. *Auguſtine* againſt the *Pelagians*, &c.) you may make uſe of the ſame Preſcriptions proportionably applyed, for knowing which are *counterfeit*, and which are *genuine*; which *Occumenical*, and which only *Provincial*: which are very fundamental enquiries to what muſt be grounded on them. For which you will find an account, for the *Papiſts* in *Binius*'s *Tomes*, who uſually borrows what he has from *Baronius* and *Bellarmine*; and for the *Proteſtants*, from the aforeſaid *Centuriſts*, who though every Age beſtow a Chapter on that purpoſe. The *greater Fathers* you will find by their names, but for thoſe that are *leſs voluminous*, you muſt have recourſe to the *Bibliothecæ*: both *Græco-Latine* and *Latine*, eſpecially in the *laſt Editions*, though you may find ſome in the firſt that were afterwards expunged out of the latter by the *Popiſh-party*. For the *Schoolmen*, I ſhould rather counſel you to read the prime Authors than the abetters of *Parties*, unleſs it be when you have ſatisfied your ſelf of their ſenſe, for the cloſer proſecution of their Arguments; for they are indeed very much improved by their *ingenious Commentators*.

mentators. For *Aquinas*, you need hardly read any thing but his *Sums*, which you will find to contain the Sum of his *works* (which mount to that voluminouſneſs they have, very much by repetitions) as well as of *Divinity*, and that with this advantage, that theſe were his laſt and moſt præmeditate thoughts, ſeeing he dyed before he compleated them. Theſe you may read with *Cajetane*. Then *Scotus on the Sentences* together with *Lychetus*; and for the *Nominaliſts Occam* and *Ariminenſis*, if you can get them; if not, *Biel*, who is more eaſily procurable. If you would read any more of the ancient Schoolmen, let them be ſuch as are not addicted to *Factions*, or thoſe that are *moderate*; ſuch are *Bonaventure*, *Durand*, *Gerſon*, *Almain*, *Aliaco* and *Cameracenſis*. For *Critical* learning you are to take notice of the *unuſual* or *ambigious Phraſes* of Authors, and mark them on the Margents of the Books themſelves, if they be your own, and when you ſhall meet with any thing parallel, compare them together, and, if they be rarely obſerved, note them in Paper Books prepared for that purpoſe. For the *Antiquities* of the *Old-Teſtament*, and the *Jewiſh Cuſtoms* in the *New*, you may read the *Talmud* the *Chaldee Paraphraſis*, the *Old Rabbins*,

Rabbins with *Joſephus* and *Philo*. For the *New Teſtament Sects*, the *Phariſees*, *Sadducees* and *Eſſenes*, beſides what you will meet in the Authors already preſcribed, and *Epiphanius*, who had himſelf been formerly a *Jew*, you may read the *Trihæreſes* of *Scaliger*, *Serarius*, and *Druſius*; and others upon *Baronius's Apparatus*. But the *Praxis* of all matters of this nature is ſufficiently contained in thoſe late Editions of the *Polyglotta* and *Criticks*, that I need not trouble my ſelf to give you an *Inventory* of any more Authors, than what you will find quoted upon ſeveral occaſions. The knowledge of old *Ægyptian Divinity* and *Tongue* you may have from *Herodotus*, *Plutarch de Iſid. & Oſiride*, and *Ariſtole*, the *Prodromus*, *Oedipus* and *Theſaurus* of *Athanaſius Kircher*; the *Phœnician* from *Sanchoniathon* in *Euſebius de Præp. Evang.* from thoſe *Fragments* of *Pherecydes Syrius* in ancient Authors (for he is ſaid to have borrowed them hence by *Suidas*, though poſſibly with alterations of his own) and the works of *Porphyry* who was their Country-man; The *Chaldæan* from their *Magick Oracles* bound up with a collection of all the reſt of what nature ſoever, with the *Greek Scholia* of *Pſellus* and *Pletho* by *Opſopæus*, and *Jamblichus*

blichus de myſter. Ægyptior. & Chaldæor. For the *Lives* and *Hiſtories* of the *ancient Poets* you may ſatisfie your ſelf from *Gerardus Johannes Voſſius de Poetis* and *Gregorius Giraldus* in his *Dialogues*, concerning the ſame ſubject. The *Lives* and *Opinions* of the *ancient Philoſophers* you may read in *Diogenes Laertius*, *Plutarch de Placitis*, the *Greek Lexicographers*, and very many other ancient Authors, particularly in what is remaining of *Porphyry*'s work on that Subject, his *Vita Pythagoræ* and of *Plotinus*, and very much of that *Eaſtern*, both *Babylonian* and *Indian* Learning in the expeditions of *Apollonius Tyaneus* written by *Philoſtratus*, and his and *Eunapius*'s Lives of the more modern Sophiſts, *Damaſcius*'s Life of *Iſidore* in *Photius*, and *Marinus*'s life of *Proclus*, and the fragments of all thoſe mentioned in a learned Diſcourſe of *Jonſius* a *Holſteiner*, and the late Mr. *Stanley*. Eſpecially for their Opinions you may conſult the excellent collection of *Stobæus* of fragments of many excellent Works now loſt, but above all *Tully* who juſtly valued himſelf on account of his skill in the ſecrets of *Philoſophy* as well as his beloved *Oratory*, whoſe *Philoſophical* works perſonate the ſeveral Sects that were conſiderable in his time, and that with great candor and accu-

accurateneſs as well as elegance. And though all the three Sects of *Philoſophers* both *Ionick*, *Italick* and *Eleatick*, ſeem originally to have been derived from the *Barbarians* (as you may ſee learnedly diſcourſed by *Clemens* (z) *Alexandrinus*) and ſo would be beneficial to your deſign; yet I think there are hardly any profeſſed works remaining of any of them but the *Pythagoræans* and the *Platoniſts*. For the former you may read the *Golden Verſes* with *Hierocles*, and his *Symbols* with *Giraldus* on them, uſually both bound together, with *Hierocles*'s Works, together with the late *Collection* of *Pythagoræan Authors* and *Fragments* at *Cambridge*, MDCLXX. and *Jamblichus*. For the latter you may have *Plato*'s Works and Doctrine cleared by *Marſilius Ficinus*, and others that have endeavoured to reconcile him to *Ariſtotle*. The *Myſtical ſenſes* of the *Poets* (beſides what you ſhall meet with commonly in the Ancients) you have explained by *Natalis Comes*, *Voſſius de Idololatriâ*, and *Giraldus de Dijs Gentium*, and among the Ancients, by *Cornutus* commonly called *Phurnutus* and *Palæphatus* profeſſedly. Their *Oracles* I have already mentioned. For their *Oneirocriticks*, there are *Artemidorus* and *Achmedes* alone

(z) Strom. I.

alone, and *Aſtrampſychus* at the end of the forementioned *Edition* of the *Oracles*. For their *Hiſtorians* and *Geographers*, I refer you to *Bodinus* his *Methodus Hiſtoria*, at the end whereof he has a *Catalogue* of them, and an account of the times which they lived in, but above all to their late *Princes*: *Scaliger* and *Petavius* for the one, and *Ortelius* and *Bochartus* for the other. And this may ſerve for your initiation in theſe Studies, which is, at preſent my uttermoſt deſign.

XI. XI. BUT the way for avoiding *confuſion* and *diſtraction* in ſuch a *variety* of them, which will belong to the Fourth particular of my propounded Method, will be to ſhew which of them are not neceſſary to be Studied at the ſame time, but in order; and for them which are ſo, what times diſtinctly are *moſt ſeaſonable* For the former, you may, from what has been ſaid, perceive what Studies are requiſite for others, and therefore neceſſary to be firſt proſecuted; and beſides what are more neceſſary for your preſent uſes, and what may as yet be more conveniently omitted. Only it were well you would endeavour to overcome the *rudiments* of whatever you deſign as ſoon as you can, though they be not of *preſent uſe*, for you will

will find them more *tireſome* when you are *Older*. Of theſe therefore it will be unneceſſary to ſpeak any more. That therefore, in thoſe that are at preſent to be followed, you may avoid *diſtraction*, and yet looſe as little time as is poſſible: you may diſtinguiſh them into ſuch as are more *eaſily apprehended*, and entertained with more *preſent* and *ſenſible pleaſure*, and ſo leave a *more tenacious impreſſion* on the *memory*; and theſe you may apply your ſelf to immediately after your *recreations*, and after a little reflection, you may proceed to thoſe that are more ſerious, and require a greater recollection. Among the recreative Studies I reckon *Hiſtory* and *Geography*; for which I would have you begin with the *Ancients* in their *own tongues*, with the *Annotations* of *noted Criticks*, who both may put you in mind, and ſatisfie you in difficulties which you had not otherwiſe expected, and refer you to Parallel places in other Authors, where you may find that which probably you may ſometimes be deſirous of, ſome things diſcuſſed more largely which in your preſent Author are more briefly intimated, which it will be very beneficial to read immediately whilſt the other things are more freſh in your memory. And when you are ſo far skilled in them

them, you ſhould have your *Paper Books* by you, to note, and compare, and exerciſe your own conjectures concerning what is *ſingular*, and worthy of eſpecial *obſervation*; and then indeed you will benefit by what you read when you read with deſign and obſervation. But there are other Studies which will yet more particularly *exerciſe* your *judgment*, and require a mind more *compoſed* and *ſerious*, and therefore afford leſs pleaſure in reading, and upon that account will require more meditation: for ſuch I intend *School-Divinity*, for which I think it were well you allotted your *Morning-Studies* wholly, allowing only ſome time *before Dinner* for *Meditation*; wherein alſo I would have you not only exerciſe your *memory* in reflecting on what was produced by your Author, but alſo your *judgment*, in examining what means may be uſed for the determination of the whole *Controverſie*. And the ſame way you may take at *Night* which is another convenient time, in preparing materials for your *morning Theſis* according to the Præſcriptions already mentioned. The reſt of the *Afternoon* you may deſign for the *Apologies*, and your other *human Studies*. And I think it very commendable if you would employ the

Praxis

Praxis of your *Grammatical Studies* for the underſtanding of the *Scriptures*, and therefore that you would with them, together with your *Devotions*, begin and conclude your *Morning* and *Evening Studies*; but ſo as that you may afterwards draw from them ſome moral and practical obſervations that may be of uſe for the ordering or examination of your behaviour for the whole day. And the ſame advantage you may get by reading the *Leſſons* at *Publick Prayers* in your *Greek* or *Hebrew Bible*, and noting in the *Margent* with *Black-lead* the *unuſual Idioms*, or *obſcure paſſages* you may meet with, that ſo, if afterwards you remember, or find, any thing that may contribute to their explication in your other Studies, you may know whither to refer them. It would certainly be very becoming and very beneficial too for a profeſſed Divine to make the Bible his Common place Book for all his other Studies. It would be at once an aſſiſtance to his *Memory*, becauſe the neceſſary Practice of his Profeſſion muſt imprint this more upon him than any thing elſe; and it would exerciſe his *judgment* more than any other Arts of Common-placing, becauſe it would fix him on a deſign, and by that means imprint things on his memory by their uſefulneſs

neſs, which is the moſt beneficial and improving ſort of *Memory*. And thus, I think, I have gone through all the particulars of your preſent propoſal: both *how to order your Studies to Divinity*, *what were moſt conducing to that end*, and *what firſt to be taken in hand*, as *briefly* as was poſſible, conveniently, though, I confeſs, very much more *largely* than I had originally intended. And I muſt ingenuouſly acknowledge that, as I have already profeſſed my ſelf willing; ſo I am my ſelf ſuſpicious that it will be neceſſary, that I be corrected in ſome inſtances, wherein I cannot pretend to any conſiderable experience. I believe you may your ſelf eaſily gueſs what they are, for I cannot now ſtay to enumerate them particularly; and as I ſhould be willing my ſelf, ſo I ſhall adviſe you to conſult Men whom you know to be skilled in each of them ſeverally (if you have any conveniency) before you practiſe them. But if in any of the reſt, wherein I am able, or in any of your particular Studies, you ſhall meet with any important difficulties, I hope you will uſe the Ingenuity of a Scholar in freely communicating them to

Your very affectionate
Friend and Servant,

H. D.